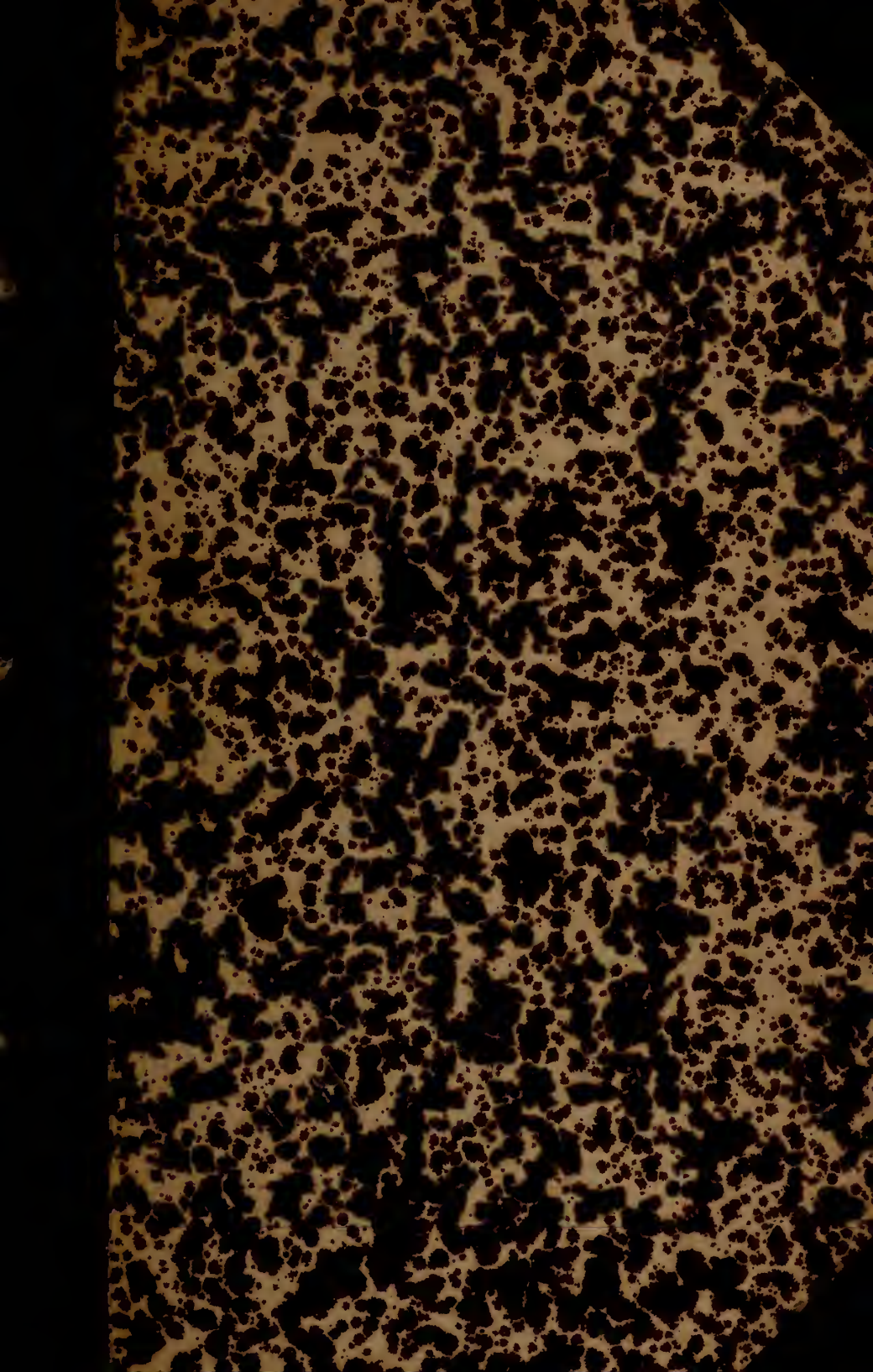

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CONTENTS.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD 1
REV. PHILANDER O. POWERS. BY REV. BENJAMIN SCHNEIDER, D. D. . . . 11
MRS. FIDELIA CHURCH COAN 13
VOLUNTEERS 15
NO RETRENCHMENT 16
THE WEEK OF PRAYER 17
"WOMAN'S WORK" — "LIFE AND LIGHT" 17
MISSION TO SPAIN.
Barcelona — Getting Settled 18
ZULU MISSION — SOUTHEASTERN AFRICA.
Death of a valued Native Brother. — Ordination of Ira Nembula. — Burning of Mr. Mellen's House 19
EASTERN TURKEY MISSION.
Light in Distant Places. — A Village on the Mountain Top. — A busy Sabbath. — How the Truth reached the Place. — The Schools at Erzroom 20
MAHRATTA MISSION — WESTERN INDIA. 23
MADURA MISSION — SOUTHERN INDIA.
Incidents on Tours. — New Railroad. — Dispensary — A generous Gift — Schools — Caste. — Ordination. — Native Evangelical Society — Contributions 23
CEYLON MISSION.
Schools — Need of Help 26
JAPAN MISSION.
Convention of Missionaries. — Translation of the Scriptures. — Organization of Native Churches. — Medical Missionary Work. — Letter from Mr. Greene. — Cheerful entrance on the Work 27
MICRONESIA MISSION.
Mrs. Doane's Health — Slavers — Call for Help. — Ebon — Schools — Prospects. — Waiting for a Mail — Sorrow. — Native Helpers called for 30
MISCELLANY 32
DONATIONS 38

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INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Aintab station, 168, 318; the proposed college, 168; the "English" movement, 318; many labors — who will help, 319.
American Board — annual survey of its missions, 1–11; annual meeting, 337–360; appropriations for 1874, 382.
Armash, 223.
Arrivals, 100, 269, 301, 413.
Association for the Propagation of the Faith, 128.
Austrian Empire — mission to, 10, 57, 118, 145, 219, 358, 361, 403; annual survey, 10; encouraging prospects, 57; Upper Austria, helpers, 118; Hungary, 118; call for men, 119; aspect of the work, 145; suggestive incidents, 219; report of committee, 358; brightening prospects — helpers found, 361; religious condition of the people, 403; helpers — need of books, 404.

Bansko, 55, 248.
Baptists — "General," their missions, 61, 407.
Baptist Missionary Society (English), 263.
Baptist Missionary Union, 322.
Basle Missionary Society, 262.
Bassouto mission, 325.
Bayazid, 21.
Bibliographical Notices — Dr. Anderson's History of the Missions to Oriental Churches, 37; Bible work in Bible lands, 37; the Reformation, by Dr. Fisher, 236; Riggs' Suggested Emendations of the authorized version of the Old Testament, 236; the Ministry we need, 237; Seelye's Lectures in India, 237, 372; Historic origin of the Bible, 269; the Temple rebuilt, 300; the story of Madagascar, 411.
Bitlis station, 209, 368; a tour by Miss Ely — hatred turned to love, 368; progress at Mogoonk — candidates for training class, 369; girls' boarding school, 370; robbed, 370.

Cesarea station, 138, 155, 199, 223, 286, 394; a good work begun, 138; work among Greeks, 155; progress at Talas, 156; cases of persecution, 156; prayer meeting under difficulties, 156; a great change, 157; incidents on a tour, 199; a new thing, 223; moral courage, 223; station report, 286; prospect of famine, 394; new chapel — vain opposition, 394; chapel burned at Gurun, 395; building a chapel, 395; a delightful Sabbath, 395; case of apostacy, 396.
Ceylon mission, 7, 26, 90, 252, 290, 314, 356, 393; annual survey, 7; schools, 26; need of help, 26; letters from native pastors, 90; Jaffna college, 90, 290; native Board of Education, 91; a tract against Christianity, 91; the native pastorate, 92; Bible women, 92; retrospection — work at Batticotta, 252; the College — many cares, 253; proposed memorial — movement of educated females, 253; need of vernacular Christian education in India, 290; ordinations — reminiscences, 291; female education, 291; the training school, 291; items, 291; satisfaction in abundant work — theological students, 314; children in place of fathers, 393; in memoriam, 393.
China inland mission, 263.
Choctaw mission, 10, 82, 172, 309, 398; annual survey, 10; encouragement, 82; the Lenox church, 172; religious interest, 309, 398; drought and scarcity — church building, 309.
Chorum, 84.
Church Missionary Society, 129.
Constantinople station, 185, 319; the "Home" — a fire, 285; men needed, 285; the Home school, 319.

Dakota mission, 9, 202, 257, 293; annual survey, 9; progress at Fort Sully, 202; a pleasant mission meeting, 257; Mr. Riggs' new station, 258; extracts from the report, 293.
Deaths, 37, 68, 173, 205, 237, 269, 301, 330, 373, 413.
Departures, 133, 173, 205, 237, 330, 373.
Developing power of the Gospel — special paper by Dr. Clark, 340, 353.
Donations, 38, 69, 100, 133, 174, 205, 237, 269, 301, 331, 373.
Duty of the Board to its missions — special paper by Mr. Treat, 344, 351.

Egypt — United Presbyterian mission in, 323.
Embarkations — see Departures.
Engravings — Dr. Anderson; Kessab parsonage, 41; Pillaiar, or Ganesha, 73; ancient gateway at Sivas, 105; Mission buildings at Ahmednuggur, 137; Congregational House, Boston, 177; Bitlis, 209; new Chōl'try, Madura, 141; Kioto, 273; Mission house at Cesarea, 305; Bible house at Constantinople, 377.
Erzingan, 22.
Erzroom station, 20, 54, 85, 160, 249; light in distant places, 20; village on the mountain top, 22; a busy Sabbath, 22; how the truth reached Erzingan, 22; schools, 23, 54; ignorance of Armenian women at Ordo, 85; a tour, 160; Miss Van Duzee at Ordo, 160; zeal of Ordo Protestants, 160; Greeks, 161; a zealous student helper, 161; visit to Kars, 249; attempt to enter Russia, 249.
Eski Zagra station, 120, 247; Progress at Merichleri, 120; renewed persecution at Merichleri, 247; progress at Yamboul — railroad, 247.

Financial statements, 16, 191, 214, 282.
Foochow mission, 7, 98, 166, 194, 253, 314; annual survey, 7; liberality, 98; Miss Payson's school, 166; a mother's fears, 166; influence of a picture, 166; pushing forward, 194, 253; waning influence of idolatry, 195, items, 314.
Free Church of Scotland — their missions, 62, 407.
Freewill Baptist Foreign Missionary Society, 167, 405.

General Baptist Missionary Society, 61.
Gleanings, 35, 67, 99, 132, 172, 204, 235, 268, 329, 412.

Hadjin, 169, 224.
Harpoot station, 86, 112, 159, 366; how the light spreads, 86; the gospel among Turks, 86; an eventful journey, 87; does it pay? 112; sore trials, 159; Kuzzelbash Koords, 159; condition of the field, 366; fruits of the ritualistic movement, 367.
Havadoric, 369.
Hungary, 118.

Italy, Mission to, 210, 357.

Japan, Religions of, 264.
Japan mission, 8, 27, 33, 52, 113, 125, 142, 191, 225, 256, 292, 310, 389; annual survey, 8; convention of missionaries, 27; committee on translation of the Scriptures, 27; a native church organized, 28; medical missionary work, 28; letter from Mr. Greene, 28; cheerful entrance on the work, 29; impressions, 33; schools, 52, 125, 191, 225; no retrograde movement, 52; one year — changes, 113; boarding-school at Kobe, 125; death of Yeinosuki, 125; change of calendar, 126; sale of Bibles, 126; imprisonment of a friendly official, 126; the recent revolution, 142; readiness to hear, 191; the wife of Yeinosuki, 191; removal of edicts against Christianity, 192, 225; Sabbath services, 225; pleasant movement by physicians, 227; article in a native paper on a change of religion, 226; men still called for, 256; school at Osaka, 256; the field still opening, 292; attitude of the Government — prospects, 310; the Sabbath question, 389; openings for medical work, 390; the church in Japan, 390.

Karabazar, 21.
Khasdoor, 20.
Koordbeleng, 223.

Madagascar, 32; the ritualists, 326.
Madura mission, 6, 23, 97, 164, 195, 250, 288, 315; 356; annual survey, 6; incidents on tours, 23; new railroad, 24; ordination, 25; dispensary, 25; native evangelical society, 26; letter from a native pastor, 97; gratifying facts — additions, 164; a tour — ordination — work for women, 165; annual report, 195; native pastors, 195; confidence of the heathen in Christians, 196; influence of station school, 196; labors among the heathen, 196; decreasing influence of heathenism, 197; closing appeal, 197; faithfulness of native Christians, 250; associations — ordinations — tours — the telegraph, 288; labors of natives — persecutors softened — a death, 289; many cares, 315; an unusual incident, 316; hindrances — conduct of Europeans, 317.
Mahratta mission, 5, 23, 53, 123, 162, 198, 225; annual survey, 5; Methodist church at Bombay, 23; cheering indications, 53; letter from Mrs. Winsor, 54; Prof. Seelye's visit, 78, 109; missionary conference, 111; pleasant labor, but too much, 123; station reports, 162; baptism of a Gosavi, 163; other baptisms — interest in villages, 164; a missionary's congregation, 198; touring, 198; additions, 198; ordinations, 199; pleasant items from Bombay, 225.
Manissa station, 158; week of prayer, 158; encouragement among Greeks, 158; openings which cannot be entered, 158; persecution and its effects, 159.
Marash station, 169, 248; church organized at Hadjin — ordination, 169; women's work, 248.
Marsovan station, 64, 201, 320, 364; New church and pastor, 64; seminary, 201; self-denial of students, 201; items, 320; gratifying visit to Vezir Keopreu, 364; a sample of progress, 366.
Merichleri, 120, 247.
Methodist Episcopal Board, 260.
Mexico, Western — mission to, 10, 43, 117, 216, 259, 294, 357, 361; annual survey, 10; mission commenced, 43; encouragement, 117; hopeful converts, 216; tracts — excitement, 217; spirit of inquiry, 259; continued encouragement, 294; report of committee, 357; good news still, 361.
Mexico, Northern — mission to, 116, 139, 215, 294, 357, 361; Miss Rankin's work, 139; items, 215; visiting the churches, 294.
Micronesia mission, 9, 30, 92, 227, 233, 256, 370; annual survey, 9; Mrs. Doane's health, 30, 47; slavers, 30, 47; call for help, 30; Ebon — schools — prospects, 30; waiting for a mail — sorrow, 31; native helpers called for, 31; death of a patriarch, 47; a promising movement — religious interest, 48; church building, 49; native pastorate, 49, 52; new plans of Mr. Doane — devoted self-sacrifice, 50; natives ready for mission work, 51; disappointment, 51; a church in Mokil, 52; Mr. Alexander's report of his visit, 92; different languages and customs on different groups, 94; work of helpers, 227; perplexities, 228; good news from Pingelap and Mokil, 228; missions gaining favor, 229; progress at out-stations, 229; a danger passed, 230; additions, 230; translation of the New Testament, 233; pleasant items, 256; encouraged, 370; a sermon worth reading, 370.
Miscellaneous articles — volunteers, 15; no retrenchment, 16; week of prayer, 17; fears he may be too late, 33; impressions in Japan, 33; chapter of missionary experience, 34; Romanism in Syria, 35; Kessab parsonage, with engraving, 41; Mexico, 43; Hindoo converts and heathen homes, 44; how to reach women in India, 45; a just tribute, 46; persecution of Protestants on Uea, 63; slavery to opium, 64; the Indians in Idaho — tobacco, 64; pray for the missionaries, 65; Japan, 65, 113; a necessity for missionary work, 65; missions a sign of the church's faith, 65; the bishop of Bombay, 66; Pillaiar, or Ganesha, 73; the work in nominally Christian lands, 77; Prof. Seelye in India, 78, 109, 130, 146, 171; Bible-women, 81; a record of work, 81; mission to the Santhals, 96; worthy of imitation, 97; giving for missions, 98; the Esquimaux, 98; ancient gateway at Sivas, 105; prayer for more missionaries, 107; not quite yet, 108; missionary conference in India, 111; does it pay? 112; mission to Northern Mexico, 116; what England is doing for missions, 126; Rarotonga Christians — a merchant's testimony, 130; religious movement at Bombay, 130; interior of

Western Africa, 131; what *one* can do, 131; chapel and Bungalow at Ahmednuggur, with engraving, 137; a call to the missionary work, 150; help needed for the new work, 153; college at Aintab, 168; a pleasant contrast, 169; Sandwich Islands — the new king, 169; grants from Tract and Bible Societies, 171; the old and the new Congregational House, with engraving, 177; intrusion at Ahmednuggur — a protest, 180; a live monthly concert, 182; "the Philistines be upon thee," 185; influence of American missionaries on social life in the East, 187; how it strikes a woman from the field, 202; a kind word from Australia, 203; American missions in Turkey, 231; a meditation, 232; another translation of the New Testament, 233; a word to churches and pastors, by a layman, 234; lending to the Lord, 234; to retired physicians, 235; Presbyterians paying a debt, 235; New Chōl'try, Madura, 141; uses of wealth, 243; receipts of English Societies, 261; religions of Japan, 264; Bishop Whipple on missions to the Indians, 265; the foreign work not overdone, 266; prayer for missions, 267; the Jains of India, 267; a native catechist in China, 267; taking off the shoes, 268; Kioto, the sacred capital of Japan, with engraving, 273; needful qualifications for a foreign missionary, 275; the moral revolution in India, 278; an ordination in Ceylon, 298; the "Morning Star," 299; opposers from Christian lands, 300; Mission House at Cesarea, with engraving, 305; Sunday-schools and foreign missions, 328; mothers of missionaries, 328; the work in nominally Christian lands, 379; two collections, or one, 380; an experience, 383; the day of special service, 384; our publications, 385; official testimony to missions in India, 386; a word to Sabbath-schools, 389; are female children destroyed in China, 408; a lawyer's view of missions, 408; a meeting in Zulu land, 409.

Moravians — their missions, 60.

Mogoonk, 369.

Nicomedia, 222; taught of God, not in the schools, 222.

North China mission, 8, 52, 124, 193, 254, 311, 391; annual survey, 8; items, 52; a tour — baptisms, 124; Jesuit missions, 124; naval architecture, 125; New Testament in Mandarin, 193; training class, 194; a sprightly letter, 254; items, 255; Miss Porter on a tour — faith and love of a Chinese woman, 311; tour by Mr. Blodget, 311; baptisms — persecutions — Romanists — Mohammedans — medical missionaries — progress in China, 312; brightening prospects at Tung Cho, 312; work of women — training-school — advance, 313; entering Pao-ting-fu, 391; the audience question, 391; address to Hon. F. F. Low, 392; great rain, 392.

Obituary Notices — Rev. P. O. Powers, 11; Mrs. Fidelia C. Coan, 13; Mrs. Mary A. Dwight, 42; Rev. A. T. Pratt, M. D., 75; Rev. Henry Venn, 115; Rev. Artemas Bishop, 149; Mrs. Mary P. Whitney, 149; Dea. Charles Stoddard, 184; Mrs. Louisa F. Bartlett, 237; Mrs. Mary S. Smith, 245; Levi Spaulding, D. D., 307.

Officers of the Board, 359.

Ordo, 85, 160.

Other societies and missions, 60, 126, 167, 260, 296, 322, 404; receipts of English Societies, 261.

Presbyterian Board — its missions, 296.

Presbyterian church of Ireland — its missions, 326.

Reformed (Dutch) Board, 61, 404.

Roman Catholic missions, 128.

Samokov station, 55, 154, 248, 364; a time of joy, 55; enlargement of the Bansko church, 55; opposition at Panagureshte, 155; work of students, 154; pastor at Bansko, 248; girls' school, 364.

Sandwich Islands, 66, 169, 327, 329.

Santhals of India, mission to, 96.

Seelye, Prof., in India, 78, 109, 130, 146, 171.

Sivas station, 286; brighter prospects, 286.

Spain, mission to, 18, 95, 154, 218, 357, 399; getting settled, 18; prospects at Santander, 95, 154; chapel secured, 218; political movements, 219; schools at Barcelona, 219; report of committee, 357; review of the year, 399; spies, 399; obtaining a chapel, 400; annoyance and compensation, 401; quiet methods — cases of interest, 401; singing, 402; hope for the future, 402.

Southern Presbyterian Board, 260.

Turkey — European, mission, 3, 55, 120, 154, 201, 221, 247, 355, 364; annual survey, 3; interest in the work, 201; a faithful helper, 221. See stations, Eski Zagra and Samokov.

Turkey, Western, mission, 3, 64, 84, 138, 155, 199, 222, 285, 319, 364, 394; annual survey, 3; thoughts on the work and its prospects, 84; hopeful indications, 285. See stations, Constantinople, Cesarea, Manissa, Nicomedia, Marsovan, Sivas.

Turkey, Central, mission, 4, 169, 224, 248, 355; annual survey, 4. See Aintab and Marash.

Turkey, Eastern, mission, 5, 20, 54, 85, 112, 121, 159, 249, 287, 318, 355, 366; annual survey, 5; attempt to enter Russia, 249. See stations, Bitlis, Erzroom, Harpoot, Van.

United Brethren — Moravians — their missions, 60.

United Presbyterian Board, 262; mission in Egypt, 323.

United Presbyterians of Scotland — their missions, 322.

Van station, 88, 121, 161, 224, 287; beginnings of the work, 88; labors among women, 89; from Boston to Van, 121; Lake Van, 122; Van and its people, 122; waiting in hope, 161; opposition, 224; station report, 287; the field, 288.

Vizer Keopreu, 364.

Volunteers called for, 15.

Wesleyan Methodist Missions, 405.

Woman's Work, 17.

Woman's Boards, 214.

Yamboul, 247.

Zulu mission, 2, 19, 34, 83, 119, 283, 320, 354, 396; annual survey, 2; death of a native brother, 19; ordination of Nembula, 20; burning of Mr. Mellen's house, 20; one year of pleasant work, 83; Mrs. Edwards' school, 119, 321; work among the kraals, 283, 396; general letter — work of natives, 320; religious interest in the girls' school, 321; meeting o native Christians, 397; Jobo and Dumisa, 397; entering the field cheerfully, 398.

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abraham, Andrew, 2.
Abraham, Mrs., 2.
Adams, Lucien H., 4, 41.
Adams, Mrs., 4.
Adams, Edwin A., 10, 57, 145, 363.
Adams, Mrs., 10.
Agnew, Miss Eliza, 7.
Alexander, Walter S., 10, 100.
Alexander, Mrs., 10, 100.
Alexander, W. P., 92.
Alexy, Gustave, 10, 18.
Allen, O. P., 5, 159.
Allen, Mrs., 5.
Andrews, Miss Mary E., 8.
Andrus, Alpheus N., 5, 373.
Andrus, Mrs., 5.
Asley, Miss Harriet S., 5.
Atkinson, William H., 5.
Atkinson, Mrs., 5.
Atkinson, John L., 330, 413.
Atkinson, Mrs., 330, 413.

Baird, J. W., 2, 37, 100, 413.
Baker, Miss Isabella C., 5.
Baldwin, C. C., 7, 413.
Baldwin, Mrs., 7, 413.
Baldwin, Theodore A., 3, 158.
Baldwin, Mrs., 3.
Barnum, Henry S., 5, 162.
Barnum, Mrs., 5.
Barnum, Herman N., 5, 133, 150, 210, 301, 366.
Barnum, Mrs., 5, 133, 301.
Barrows, John Otis, 3, 223, 268, 305, 394.
Barrows, Mrs., 3.
Bartlett, Lyman, 3, 155.
Bartlett, Mrs., 3.
Beach, Miss Minnie C., 3.
Berry, J. C., 8, 52, 193, 227, 390.
Berry, Mrs., 8.
Beveridge, John, 215, 295, 361.
Bingham, Hiram, 9, 233.
Bingham, Mrs., 9.
Bissell, Lemuel, 5, 23, 53, 137, 162.
Bissell, Mrs., 5.
Bissell, E. C., 330.
Bissell, Mrs., 330.
Bliss, E. E., 3, 377.
Bliss, Mrs., 3.
Bliss, Miss Flavia L., 3.
Blodget, H., 8, 53, 124, 193, 255, 311, 392.
Blodget, Mrs., 8.
Bond, Lewis, 3.
Bond, Mrs., 3.
Bridgman, Mrs. E. J., 8.
Bridgman, Henry M., 2, 35.
Bridgman, Mrs., 2.
Bruce, Henry J., 5.
Bruce, Mrs., 5.
Burnell, T. S., 6, 23.
Burnell, Mrs., 6.
Bush, Miss Caroline E., 5.

Capron, William B., 6, 73, 177.
Capron, Mrs., 6.
Chandler, J. E., 6, 25, 316.
Chaudler, Mrs., 6.
Chandler, John S., 373.
Chandler, Mrs., 373.
Chapin, Lyman Dwight, 8, 312.
Chapin, Mrs., 8.
Chapin, Miss Jane E., 8.
Chester, Edward, 6, 373.
Chester, Mrs., 6, 373.
Claghorn, Miss E. A., 7. 100.
Clarke, James F., 3.
Clarke, Mrs., 3.
Clarke, Miss Ursula C., 3.
Clark, Albert W., 10, 219, 403.
Clark, Mrs., 10.
Closson, Miss Sarah A., 3.
Coan, Titus, 13.
Coffing, Mrs. J. L., 4, 169, 248.
Cole, Royal M., 5, 20.
Cole, Mrs., 5.
Cull, Miss Phebe L., 3.

Davis, Jerome D., 8, 113, 192, 256, 292.
Davis, Mrs., 8.
Day, Miss Laura A., 2.
De Riemer, William E., 7, 92.
De Riemer, Mrs., 7.
Dexter, Granville M., 413.
Dexter, Mrs., 413.
Diament, Miss Naomi, 8.
Doane, E. T., 9, 47, 227, 256.
Doane, Mrs., 9, 330, 413.
Dudley, Miss Julia E., 133, 269.
Dwight, H. O., 3.
Dwight, Mrs., 3, 38, 42.
Dwight, Miss Cornelia P., 3.

Edwards, Mrs. Mary K., 2, 118, 321.
Ely, Miss Charlotte E., 5, 268.
Ely, Miss Mary A. C., 5, 370.
Evans, Miss Jennie G., 8, 100.

Fairbank, Samuel B., 5.
Fairbank, Mrs., 5.
Farnham, Miss Laura, 3.
Farnsworth, W. A., 3, 199, 286.
Farnsworth, Mrs., 3.
Fritcher, Miss Eliza, 3.

Giles, Mrs. Elizabeth, 3.
Goodrich, Chauncey, 8, 254.
Goodrich, Mrs., 8.
Gouldy, Miss Mary E., 413.
Gordon, M. L., 8, 29, 191, 256.
Gordon, Mrs., 8.
Green, S. F., 7.
Green, Mrs., 7.
Greene, Daniel Crosby, 8, 28, 52, 125, 191, 192.
Greene, Mrs., 8.
Greene, Joseph K., 3, 68.
Greene, Mrs., 3.
Griswold, Miss Ardelle Maria, 3.
Gulick, Luther H., 10, 18, 154, 219.
Gulick, Mrs., 10.
Gulick, Oramel H., 8, 126, 192, 225, 292, 373, 389.
Gulick, Mrs., 8.
Gulick, John T., 8, 173.
Gulick, Mrs., 8, 173.
Gulick, William H., 10, 19, 58, 95, 154, 205, 218, 399.
Gulick, Mrs., 10.
Gulick, Thomas L., 237, 301.
Gulick, Mrs., 237, 301.

Hance, Miss Gertrude R., 2.
Harding, Charles, 5, 23, 111, 198, 225.
Harding, Mrs., 5.
Hartwell, Charles, 7.
Hartwell, Mrs., 7.
Haskell, Henry C., 3, 221.
Haskell, Mrs., 3.
Hastings, E. P., 7, 90, 252.
Hastings, Mrs., 7.
Hazen, Allen, 5.
Hazen, Mrs., 5.
Herriek, George F., 3, 84, 187.

Herrick, Mrs., 3.
Herrick, James, 6, 24, 288, 315.
Herrick, Mrs., 6.
Hillis, Miss Hester A., 7, 90.
Hitchcock, Milan H., 3.
Hitchcock, Mrs., 3.
Hobbs, S. L., 10, 82, 172, 309, 398.
Holcombe, Chester, 8.
Holcombe, Mrs., 8.
Hollister, Miss Mary G., 4.
House, J. Henry, 3, 37, 100, 120, 247.
House, Mrs., 3, 37, 100.
Howland, W. W., 7, 26, 290, 298, 393.
Howland, Mrs., 7.
Howland, S. W., 205.
Howland, Mrs., 205.
Howland, William S., 373.
Howland, Mrs., 373.
Howland, Miss Susan R., 373.
Hubbard, A. W., 330.
Hubbard, Mrs., 330.
Hunt, P. R., 8.
Hunt, Mrs., 8.
Hunt, Myron Winslow, 413.
Hunt, Mrs., 413.

Ireland, W., 2, 19.
Ireland, Mrs., 2.

Jenney, E. W., 330.
Jenney, Mrs., 330.

Knapp, George C., 5, 209, 224.
Knapp, Mrs., 5.
Kilbon, C. W., 205, 373, 398.
Kilbon, Mrs., 205, 373.

Leavitt, Horace H., 413.
Leonard, Julius Y., 3, 64, 320, 364.
Leonard, Mrs., 3.
Lindley, Daniel, 2.
Lindley, Mrs., 2.
Lindley, Miss Martha J., 2.
Locke, Edwin, 3, 55, 154, 248.
Locke, Mrs., 3.

Maltbie, Miss Esther T., 3, 364.
Marden, Henry, 4, 318.
Marden, Mrs., 4.
Marsh, George D., 3, 100.
Mellen, William, 2.
Mellen, Mrs., 2.
Montgomery, Giles F., 4.
Montgomery, Mrs., 4.
Morris, Willys K., 9.
Morris, Mrs., 9.
Mumford, Mrs. Anna V., 3.

Norris, Miss Sarah F., 373.
Noyes, J. T., 6, 97, 205, 241.
Noyes, Mrs., 6.
Noyes, Miss Charlotte L., 4.
Nutting, David H., 4.
Nutting, Mrs., 4.

Osgood, D. W., 7, 98, 235, 253.
Osgood, Mrs., 7.

Page, Henry P., 3.
Page, Mrs., 3.

Palmer, Henry K., 6, 25, 37.
Palmer, Mrs., 6.
Park, Charles W., 5, 163, 267.
Park, Mrs., 5.
Parmelee, Moses P., 5, 54, 160.
Parmelee, Mrs., 5.
Parmelee, Miss Olive L., 5.
Parsons, J. W., 3.
Parsons, Mrs., 3.
Parsons, Miss Lella C., 133.
Patrick, Miss Mary M., 5, 21.
Payson, Miss Adelia M., 7, 166.
Peet, Lyman B., 7.
Peet, Mrs., 7.
Penfield, Mrs., 6.
Perry, Henry T., 4, 224.
Perry, Mrs., 4.
Pettibone, Ira F., 3.
Pierce, John E., 5, 21, 249.
Pierce, Mrs., 5.
Pierson, Isaac, 8, 391.
Pinkerton, Myron W., 2, 83, 283, 396.
Pinkerton, Mrs., 2.
Pixley, Stephen C., 2.
Pixley, Mrs., 2.
Pollock, Miss Sarah, 6.
Pond, Theodore S., 5.
Pond, Mrs., 5.
Porter, Henry D., 8, 392.
Porter, Miss Mary H., 8, 311.
Powers, P. O., 4, 11.
Powers, Miss Harriet G., 4.
Pratt, A. T., 3, 69, 75.
Pratt, Mrs., 3.
Proctor, Miss Myra A., 4.

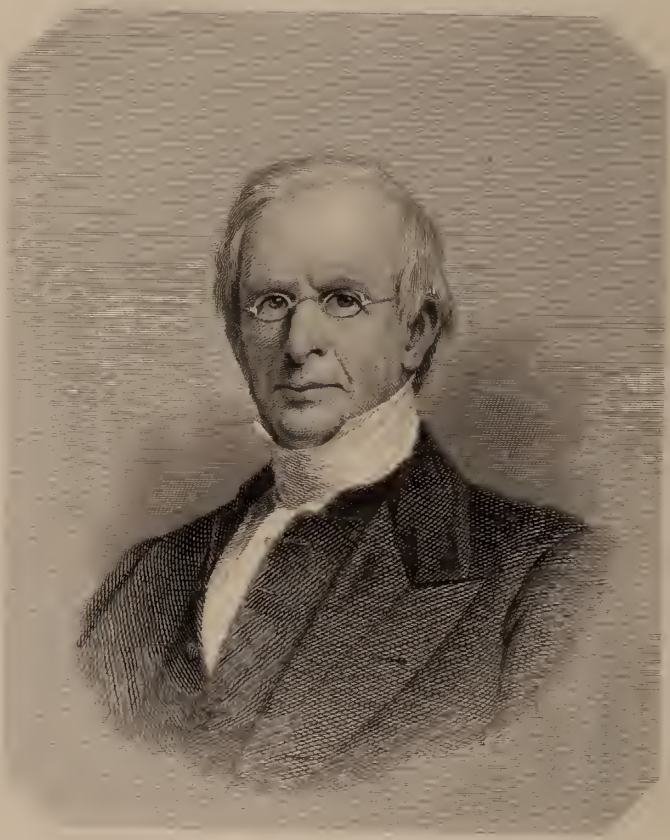
Rappleye, Miss Julia A., 3.
Raynolds, George C., 5, 87.
Raynolds, Mrs., 5.
Rendall, John, 6, 26, 164, 250.
Rendall, Miss Mary E., 6.
Richardson, Sandford, 3.
Richardson, Mrs., 3.
Riggs, Elias, 3, 236.
Riggs, Mrs., 3.
Riggs, Stephen R., 9, 257.
Riggs, Edward, 3, 105, 395.
Riggs, Mrs., 3.
Riggs, Alfred L., 9, 202.
Riggs, Mrs., 9.
Riggs, Thomas L., 9, 258.
Robbins, Elijah, 2.
Robbins, Mrs., 2.
Rood, David, 2.
Rood, Mrs., 2.

Sanders, Mrs. C. Z., 7.
Schauffler, Henry A., 10, 57, 118, 361.
Schauffler, Mrs., 10.
Schneider, B., 3, 11, 76.
Schneider, Mrs., 3.
Scott, Joseph E., 5, 121, 370.
Scott, Mrs., 5.
Seymour, Miss Hattie, 5.
Shearman, Miss Julia A., 3.
Sisson, Miss Elizabeth, 6.
Sheffield, D. Z., 8, 194.
Sheffield, Mrs., 8.
Smith, John F., 3, 173, 201, 223.
Smith, Mrs., 3.
Smith, J. C., 7, 237.
Smith, Mrs., 7, 237, 245.
Smith, Thomas S., 7, 90, 314.
Smith, Mrs., 7.
Smith, Miss Rosella A., 6.
Smith, Arthur H., 8, 255.
Smith, Mrs., 8.
Snow, B. G., 9, 31.
Snow, Mrs., 9.
Spaulding, Levi, 7, 307.
Spaulding, Mrs., 7.
Spaulding, Wm. A., 3, 222.
Spaulding, Mrs., 3.
Stanley, Charles A., 8.
Stanley, Mrs., 8.
Stephens, J. L., 10, 59, 259, 294, 361.
Stone, S. B., 2, 237, 373.
Stone, Mrs., 2, 237, 373.
Sturges, A. A., 9, 30, 51, 229.
Sturges, Mrs., 9.

Talcott, Miss Eliza, 133, 269.
Taylor, Mrs. Martha S., 6.
Taylor, Miss Martha S., 6.
Thayer, C. C., 4.
Thayer, Mrs., 4.
Thompson, Thomas W., 8.
Thompson, Miss Mary A., 8.
Tomson, Mrs. Cora W., 413.
Townshend, Miss Harriet E., 7.
Tracy, William, 6, 195, 289.
Tracy, Mrs., 6.
Tracy, Charles C., 3, 320.
Tracy, Mrs., 3.
Treat, Alfred O., 8, 52.
Trowbridge, T. C., 4.
Trowbridge, Mrs., 4.
Tyler, Josiah, 2, 205.
Tyler, Mrs., 2, 205, 373.

Van Duzee, Miss Cyrene O., 5, 85, 169.

Wadsworth, Miss Mary L., 3.
Walker, J. E. 7, 33, 37.
Washburn, George T., 6.
Washburn, Mrs., 6.
Washburn, Miss Fanny E., 3.
Watkins, David, 10, 59, 117, 216, 259, 294, 361.
Watkins, Mrs., 10.
Wells, Spencer R., 5.
Wells, Mrs., 5.
West, Henry S., 3, 69.
West, Mrs., 3.
Wheeler, Crosby H., 5, 112.
Wheeler, Mrs., 5.
Whitney, Joel F., 9, 34, 370.
Whitney, Mrs., 9.
Wilder, H. A., 2, 283.
Wilder, Mrs., 2.
Williams, Mrs. Kate P., 5.
Williams, Mark, 8, 64.
Williams, Mrs., 8.
Williams, Miss Mary S., 4.
Winsor, Richard, 5, 123, 198.
Winsor, Mrs., 5, 54, 123.
Wood, G. W., 3, 75, 285, 319.
Wood, Mrs., 3.
Wood, Miss Sarah L., 4.
Wood, William, 5.
Wood, Mrs., 5.
Woodin, Simeon F., 7, 194, 314.
Woodin, Mrs., 7.



Most truly yours,

R. Anderson.

THE

MISSIONARY HERALD.

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ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE year which we now review has been one, it is believed, of healthful progress in most of the missions, though not marked by special revivals, to any considerable extent, or by many other events peculiarly important. The addition of 919 members, by profession, to the mission churches, the ordination of at least nine more native pastors, the progress, in many fields, towards more general intelligence, a better educated native ministry, fully organized and self-sustaining churches, and successful evangelistic effort by the native Christians among their own countrymen, are facts to be gratefully recognized. A marked development in the native ministry may be noticed in several fields — mental and moral growth, increased fitness for the work to which they are called, increased influence for good among the people, increased ability not only to preach effectively, but to prepare tracts and books, and to instruct other young men in seminaries and theological schools, training them for Christian work, — a development giving promise of a time in the not distant future, when the native church and native institutions may be left in good measure to care for themselves, and to carry forward the work of Christ among their own people. Attentive readers of the Missionary Herald, and of other missionary publications, will be sure to notice many indications that the influence of truth is spreading all around the mission stations, that the way of the Lord is being prepared in many lands.

Within the year, fourteen ordained missionaries, one physician not ordained, and fourteen women, have left the United States as new laborers in connection with the different missions of the Board; viz. Messrs. Marsh, Baird, and House, and Mrs. House, for European Turkey; Miss Washburn, for Western Turkey; Miss Noyes, probably to join the Central Turkey mission; Mr. and Mrs. Scott, for Eastern Turkey; Miss Sisson, for Madura; Mr. Walker and Miss Claghorn, for Foochow; Mr. Porter, Mr. and Mrs. Smith, and Miss Evans, for North China; Dr. and Mrs. Berry, and Mr. and Mrs. Gordon, for Japan; Mr. Alexy, for Spain; Messrs. Adams, Clark, and Alexander, with their wives, for Austria; Mr. and Mrs. Watkins, and Mr. Stephens, for Mexico. Four missionaries and their wives, also, after visits to the United States, have again left for foreign fields, — Mr. and Mrs. Woodin, for Foochow;

Mr. and Mrs. Goodrich, and Mr. and Mrs. John T. Gulick, for North China; and Mr. and Mrs. Schauffler, for Austria. On the other hand, ten ordained missionaries and fifteen women have been constrained to leave their fields, for a time at least, and come to their native land, several of them not expecting to be able again to engage in work abroad; so that, on the whole, but little has been done to reinforce the missions, though many have been sadly in need of reinforcement. Indeed, if we deduct those who have gone to new fields, in nominally Christian lands (ten), it will be seen that only twenty-seven in all have gone to the old fields within the year, while twenty-five have returned from these fields to the United States, and two others, Mr. and Mrs. Doane, have doubtless also left their work in Micronesia. Two, also, have been removed by death, who appeared in the list of laborers abroad in January, 1872 (though one of them had really, then, departed to her rest above), — Mrs. Bridgman, of North China, who died in November, 1871, and Mrs. Powers, of Central Turkey, whose death has been recently announced. Mrs. Coan, of the Sandwich Islands, should also be mentioned as recently deceased, though the Board is no longer considered as having a mission there. Very grateful should we be, that there have been no more deaths among the more than three hundred laborers. If, now, it be remembered that all the missionaries are one year older than they were at the time of the last survey, and that a considerable number of them are already of such an age that it must be expected their active labors will soon cease, it will be seen that there has not only been no increase of force, but that the natural diminution of strength in the old mission has not even been made good by new recruits. This ought not so to be. The Church of Christ has every encouragement to press forward in her work for the world's salvation; the men should be ready, and means should be cheerfully provided.

AFRICA.

ZULU MISSION. (1835.)

(Southeastern Africa, near Port Natal.)

Umzumbi (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Henry M. Bridgman, *Missionary;* Mrs. Laura B. Bridgman. — Rufus Anderson, native pastor; one native preacher and three teachers.

Umtwalumi (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — Hyman A. Wilder, Myron W. Pinkerton, *Missionaries;* Mrs. Abby T. Wilder, Mrs. Louisa M. Pinkerton. — Three native preachers and four teachers.

Ifafa (Ee-fah'-fah. — About 60 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — One native preacher and one teacher.

Amahlongwa (Ah-mah-thlong'-wah. — About 43 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — Three native preachers and one teacher.

Ifumi (Ee-foo'-my. — About 35 miles S. W. of Port Natal). — Usingapanzi, native pastor; one preacher and one teacher.

Amanzimtote (Ah-mahn-zeem-to'-ty. — About 22 miles S. W. of Port Natal). — William Ireland, Stephen C. Pixley, *Missionaries;* Mrs. R. Oriana Ireland, Mrs. Louisa Pixley, Miss Laura A. Day. — Ira Nembula, native pastor; one native preacher and four teachers.

Inanda (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Daniel Lindley, *Missionary;* Mrs. Lucy A. Lindley, Mrs. Mary K. Edwards, Miss Martha J. Lindley. — James Dube, native pastor; one preacher and one teacher.

Umsunduzi (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, *Missionary;* Mrs. Laurana W. Melleu. — One teacher.

Itafamasi (Ee-tah-fah-mah'-see. — 30 miles N. W. of Port Natal). — One native pastor and one teacher.

Esidumbini (A-see-doom-bee'-ny. — About 40 miles W. of N. from Port Natal). — In charge of a native preacher. — One preacher and one teacher.

Umvoti (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — David Rood, *Missionary;* Mrs. Alzina V. Rood, Miss Gertrude R. Hance. — Three teachers and two other helpers.

Mapumulo (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary;* Mrs. Sarah L. Abraham. — One teacher.

In this Country. — Seth B. Stone, Josiah Tyler, Elijah Robbins, *Missionaries;* Mrs. Catherine M. Stone, Mrs. Susan W. Tyler, Mrs. Addie B. Robbins.

Much progress has been made in this field within a few years, in developing an efficient native ministry. Five pastors have been ordained, and the Sabbath services at six different stations are now conducted wholly by natives. A fine seminary building for the training school, to accommodate seventy

students, has just been completed, at an expense of about $3,500. Forty-four young men were in attendance at the last report, and forty-two girls were in the school in charge of Mrs. Edwards. These institutions are already more than fulfilling the hopes of their friends. There are thirteen churches, with a membership of over five hundred. The additions during the last year were 49. More than a thousand pupils are connected with the different schools, most of which are in charge of native teachers from the mission seminaries, and hundreds of Christian parents, with their children, are studying the Bible in the Sabbath schools and at their homes.

EUROPEAN TURKEY MISSION. (1858.)

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., *Missionary;* Mrs. Martha J. Riggs.

ESKI ZAGRA (Es-kee Zagh'-rah. — 200 miles N. W. of Constantinople). — Lewis Bond, Jr., J. Henry House, John W. Baird, George D. Marsh, *Missionaries;* Mrs. Fannie G. Bond, Mrs. Addie S. House.

SAMOKOV (Sam-o-kove'. — 300 miles W. N. W. of Constantinople). — James F. Clarke, W. Edwin Locke, Henry P. Page, *Missionaries;* Mrs. Isabella G. Clarke, Mrs. Zoe A. M. Locke, Mrs. Mary A. Page, Miss Esther T. Malthie, Mrs. Anna V. Mumford. — One licensed preacher, one colporter, one Bible-woman, two teachers in girls' boarding-school.

In this Country. — Henry C. Haskell, *Missionary;* Mrs. Margaret B. Haskell, Miss Minnie C. Beach.

Mr. and Mrs. Haskell and Miss Beach have been constrained, by failing health, to come to the United States. Mr. and Mrs. Schauffler, assured by physicians that they should not go at present to the European-Turkey field with their children, have been transferred from this mission to commence labors in Upper Austria. The mission has just been reinforced by three new missionaries, for the present stationed at Eski Zagra.

The prospects of this comparatively new mission seem to be now very promising. Considerable religious interest has been apparent at stations and out-stations. At least 38 members were received to the churches during the last year reported. The girls' boarding school at Samakov has 22 pupils, and there have been six young men in a training class at Eski Zagra, who have been diligent in study, "whose hearts, even more than their minds, have been opened," and who already are doing much to extend the influence of truth among the people.

WESTERN TURKEY MISSION. (1826.)

LITERARY DEPARTMENT FOR THE THREE ARMENIAN MISSIONS. CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., Edwin E. Bliss, D. D., Andrew T. Pratt, M. D., I. Fayette Pettibone, Joseph K. Greene, *Missionaries;* Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Sarah F. Pratt, Mrs. Elizabeth A. Greene.

GENERAL MISSIONARY WORK.

CONSTANTINOPLE. — George W. Wood, D. D., Milan H. Hitchcock, Charles C. Tracy, *Missionaries;* Mr. Henry O. Dwight, *Secular Agent;* Mrs. Sarah A. H. Wood, Mrs. L. A. Hitchcock, Mrs. L. A. Tracy, Mrs. Mary A. Dwight, Miss Julia A. Rappleye, Miss Mary L. Wadsworth, M. D. — Two licensed preachers, two teachers, two other helpers.

MANISA (Man-e-sah'. — About 200 miles S. W. of Constantinople — near Smyrna). — Theodore A. Baldwin, *Missionary;* Mrs. Matilda J. Baldwin, Miss Phebe L. Cull. — One preacher, one teacher, and one other helper.

BROO'SA (57 miles S. S. E. of Constantinople). — Sanford Richardson, *Missionary;* Mrs. Rhoda A. Richardson, Miss Ursula C. Clarke. — One native pastor, four teachers.

NICOME'DIA (55 miles E. S. E. of Constantinople). — Justin W. Parsons, William A. Spaulding, *Missionaries;* Mrs. Catharine Parsons, Mrs. Georgia D. Spaulding, Miss Laura Farnham. — One native pastor, two teachers.

MARSOVAN (Mar-so-vahn'. — About 350 miles E. of Constantinople). — Julius Y. Leonard, John F. Smith, George F. Herrick, *Missionaries;* Mrs. Amelia A. Leonard, Mrs. Laura E. Smith, Mrs. Helen M. Herrick, Miss Eliza Fritcher, Miss Fanny E. Washburn. — One native preacher, five teachers.

CESARE'A (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, John O. Barrows, *Missionaries;* Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Clara S. Barrows, Mrs. Elizabeth Giles, Miss Sarah A. Closson, Miss Ardelle M. Griswold. — One pastor, five teachers, and one helper.

SIVAS (Se-vahs'. — 400 miles S. of E. from Constantinople). — Edward Riggs, *Missionary;* Henry S. West, M. D., *Physician;* Mrs. Sarah H. Riggs, Mrs. Lottie M. West, Miss Flavia S. Bliss, Miss Cornelia P. Dwight. — One preacher, three teachers.

In this Country. — Benjamin Schneider, D. D., *Missionary;* Mrs. Susan M. Schneider.

Miss Washburn, from Medford, Mass., has joined this mission, to be associated with Miss Fritcher, at Marsovan. Miss Shearman has been released from her connection with the Board, and Dr. and Mrs. Schneider have come

recently on a visit to the United States. The last annual meeting of the mission was one of great interest, and in connection with a meeting of three days, for conference with native pastors, preachers, and lay brethren, which preceded it, awakened feelings of warm gratitude and lively hope in the minds of all present. The difficulties which had existed for some time, between Protestant brethren and the missionaries at the capital, seem to have given place to harmony and cordial coöperation, and the brethren hope they have entered upon a new era.

Statistical returns give twenty-three churches, with a total membership of nine hundred and eighty-three. The additions by profession for the year were ninety-three. At Nicomedia there has been a very pleasant state of religious feeling, and several of the stations report a promising degree of Christian enterprise, effort, and benevolence, on the part of native pastors and churches. The theological seminary at Marsovan has 18 pupils — 5 in the senior and 13 in the junior class. The students labor in various fields during the winter vacation, as preachers or teachers, making themselves, in many cases, very useful. There are also training classes at several stations, making in all 55 students in training for evangelistic work. There are 36 pupils in the girls' boarding-school at Marsovan, and 15 in Miss Clarke's school at Broosa. The "Home" school at Constantinople is starting well, giving promise of much usefulness. The number of pupils in common schools is 1,886; the whole number of registered Protestants in the mission field, 5,039; and there are believed to be now many signs of promise outside of the Protestant community.

CENTRAL TURKEY MISSION. (1847.)

(Around the northeast corner of the Mediterranean.)

AINTAB (Ine'täb. — About 90 miles E. N. E. from Scanderoon). — Henry Marden, C. C. Tbayer, *Missionaries;* Mrs. Mary L. Mardin. Mrs. Mary F. Thayer, Miss Myra A. Proctor, and Miss Charlotte L. Noyes, probably. — Native pastors, 1st church, Baron (Mr.) Simon; 2d church, Baron Krikore; one other ordained preacher and seven teachers. — Thirteen out-stations, with five pastors, two licensed preachers, and sixteen teachers.

MARASH (Mah-rahsh'. — About 90 miles N. E. from Scanderoon). — Giles F. Montgomery, Henry T. Perry, *Missionaries;* Mrs. Emily R. Montgomery, Mrs. Margaret Trowbridge, Mrs. Jennie H. Perry, Mrs. J. L. Coffing, Miss Mary S. Williams — Native pastor, 2d church, Baron Avedis; nine teachers. — Six out-stations, with one pastor, one licensed preacher, one teacher, and one other helper.

ANTIOCH (30 miles south of Scanderoon). — Lucien H. Adams, *Missionary;* David H. Nutting, M. D., *Physician;* Mrs. N. D. Adams, Mrs. Mary E. Nutting, Miss Harriet G. Powers. — Pastor, Baron Harootune; one teacher. — Nine out-stations, with one pastor, three licensed preachers and five teachers.

Now in England. — T. C. Trowbridge, *Missionary.*

In this Country. — Miss Mary G. Hollister, Miss Sarah L. Wood.

This mission has been deeply afflicted by the death of Mr. Powers, on the 3d of October last; and ill health has constrained Misses Hollister and Wood to return, for a time at least, to the United States. Miss Wood will not probably be able to resume labors in Turkey; Miss Hollister hopes to do so. Mr. Trowbridge is now absent from the field, hoping to secure funds for the proposed college at Aintab. Miss Noyes, from Binghamton, N. Y., sailed October 5 for Turkey, probably to join this mission.

The general work of the mission has been much as in former years. In Aintab "the leaven of truth is quietly extending its influence in every direction." Marash has been favored with a good degree of special religious interest, but has sustained a great loss in the death of pastor Murad, of the First Church. Antioch was largely destroyed by an earthquake on the 3d of April last. In several cases, churches or chapels have been built or improved, at stations and out-stations. There are 23 churches in the field,

with a membership of 1,868, and 15 native pastors. Registered Protestants number 7,746. The theological school at Marash has 28 pupils, and three boarding schools for girls reported 93, — at Aintab, 53; Marash, 28; Antioch, 12. The pupils of the theological school have been faithful not only as students but as Christian workers, and have labored not in vain. Woman's work for woman has been found very encouraging, with the field more and more open.

EASTERN TURKEY MISSION.

(1835, at Trebizond.)

Bit-lis′ (near Lake Van, about 300 miles S. E. of Trebizond). — George C. Knapp, *Missionary;* Mrs. Alzina M. Knapp, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — Pastor Simon ———; two teachers. — Out-stations, one pastor, two licensed preachers, twelve teachers.

Erz-room′ (150 miles S. E. of Trebizond). — M. P. Parmelee, M. D., Royal M. Cole, John E. Pierce, *Missionaries;* Mrs. Julia Parmelee, Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee, Miss Mary M. Patrick. — One licensed preacher, two teachers, and one helper. — Out-stations; two pastors at Trebizond and Chevemeh; four licensed preachers, ten teachers, and one other helper.

Har-poot (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Orson P. Allen, Crosby H. Wheeler, *Missionaries;* Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Miss Harriet Seymour, Miss Caroline E. Bush. — Pastor, Mardiros Shimavoniah; one licensed preacher, eight teachers, and two other helpers. — Out-stations, fourteen pastors, — at Arabkir, Choonkoosh, Divrik, Hahoosi, Haini, Heusenik, Hoghi, Hooeeli, Hulakegh, Ichme, Malatia, Mashkir, Palu, Shepik, and Diarbekir; seventeen licensed preachers, forty one teachers, and forty-one other helpers.

Mar-din′ (About 150 miles S. E. of Harpoot). — Alpheus N. Andrus, Theodore S. Pond, *Missionaries;* Mrs. Louisa M. Andrus, Mrs. Julia H. Pond, Miss Olive L. Parmelee, Miss Isabella C. Baker. — Pastor, Georgias Hadaia; three teachers. — Out-stations, three pastors, — at Sert, Cutterbul, and Mosul; one licensed preacher, five teachers, and eight other helpers.

Van (Vahn. — At the eastern end of Lake Van). — Henry S. Barnum, George C. Raynolds, M. D., Joseph E. Scott, *Missionaries;* Mrs. Helen P. Barnum, Mrs. Martha E. Raynolds, Mrs. Annie E. Scott.

In this Country. — Herman N. Barnum, *Missionary;* Mrs. Mary E. Barnum, Mrs. Kate P. Williams.

Mr. and Mrs. Scott have joined this mission within the year, and, after long delay, the cherished plan of the mission for occupying Van has been carried out. In other respects not much change is to be reported. Very considerable religious interest was experienced at Harpoot and several villages early in the year, and reports of visits to out-stations in other portions of the mission field have been cheering. The churches are now 28, pastors 23, members 1,181; added within the year, on profession, 107; licensed native preachers, 27; registered Protestants, 6,686, pupils in theological schools and classes, 70, in female boarding schools, 84, in 115 common schools, 2,983. "The Protestant churches and communities are growing more stable, better educated, and more capable of self-government; and sifting processes are going on, which may *seem* like retrogression, but which are really important agencies of progress." The happy influence of the women of the mission, in their work for women, is abundantly manifest.

MAHRATTA MISSION. (1813.

(Western India.)

Bombay (Bom-bay′). — Charles Harding, *Missionary;* Mrs. Elizabeth D. Harding. — Vishnu Bhâskar Karmarkar, native pastor; Shâhû Dâji Kukade, editor of "Dnyanodaya"; one teacher.

Ahmednuggur (Ah-med-nug′-ur. — About 140 miles E. of Bombay). — Samuel B. Fairbank, Lemuel Bissell, D. D., *Missionaries;* Mrs. Mary B. Fairbank, Mrs. Mary E. Bissell, Miss Harriet S. Ashley. — R. V. Modak, Kasam Mahamadji, Gangaram Wâghchaware, native pastors; sixteen helpers, five Bible-women, and four female teachers, at station and out-stations.

Rahoori (Rah-hoo′-ree. — About 25 miles N. W. of Ahmednuggur). — (In charge of Mr. Fairbank.) — Waniram Ohol, Vithu Bhâmbal, Jayaram Barasé, native pastors; ten helpers, at station and out-stations.

Khokar (Kho′-kŭr. — About 35 miles N. of Ahmednuggur). — (In charge of Mr. Fairbank.) — Sayâji Sawairâtwad, native pastor; eight helpers.

Wadale (Wŭd-ah′-ly. — About 25 miles N. E. of Ahmednuggur). — (In charge of Mr. Fairbank.) — Lakshaman Sâlave, Mahipati Anakâipagar, Harihâ Gaiakawâd, pastors; one licensed preacher, twelve helpers, and four Bible-women.

Satara (Sat-tah′-rah. — About 120 miles S. E. of Bombay). — Richard Winsor, *Missionary;* Mrs. Mary C. Winsor. — One licensed preacher, five helpers, and three Bible-women.

Bhuinj (16 miles from Satara). — S. R. Wells, *Missionary;* Mrs. Mary L. Wells. — Two helpers.

Sholapoor (Sho-lah-poor′. — About 125 miles S. E. of Ahmednuggur). — Charles R. Park, William H. Atkinson, *Missionaries;* Mrs. Anna Maria Park, Mrs. Calista Atkinson. — One licensed preacher, six helpers, and three Bible-women.

In this Country. — Allen Hazen, William Wood, Henry J. Bruce, *Missionaries;* Mrs. Martha R. Hazen Mrs. Elizabeth P. Wood, Mrs. Hepzibeth P. Bruce.

Messrs. Hazen, Wood, and Bruce, with their wives, have been constrained, recently, to come to the United States, on account of ill health, leaving the mission very seriously reduced in numbers. Mr. Hazen had completed the work of revising and carrying through the press a new edition of the Marathi Bible. Much effort is made, not by the missionaries only, but by native pastors and helpers, to bring the truth to bear upon the minds and hearts of the heathen population. When Mr. Bruce left for America, many of the native brethren at his station declared their determination to accept the responsibility laid upon them, and to prosecute the work, if necessary, without the aid of a missionary; "for it is fitting that *we* should labor for the good of our own countrymen." The number of additions to the churches was small (37) during the last year reported, but many members of the churches seem to have been quickened to new life and zeal. There are 23 churches with 605 members, 11 native pastors, and 3 licensed preachers. The schools are much as heretofore; special efforts among women are continued, several "Bible women" being employed; and the missionaries feel that the truth is making an impression upon many minds, and look hopefully to the future.

MADURA MISSION. (1834.)

(SOUTHERN INDIA.)

MADURA (Mad′-u-ra. — 270 miles S. W. of Madras). — John E. Chandler, *Missionary;* Henry K. Palmer, M. D., *Physician;* Mrs Charlotte H. Chandler, Mrs. Flora D. Palmer, Miss Elizabeth Sisson. — A. G. Rowland, John Cornelius, native pastors; eight catechists, three readers, eleven school-masters, and five school-mistresses.

DINDIGUL (Din′-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, M. D., *Missionary;* Mrs. Sophia Chester. — A. Clarke, native pastor; eleven catechists, nineteen school-masters, and three school-mistresses.

TIRUMANGALAM (Tir′-oo-mun′-ga-lum. — 12 miles S. W. of Madura). — James Herrick, *Missionary;* Mrs. Elizabeth H. Herrick. — G. Vethanayagam, native pastor; fourteen catechists, eight school-masters, and two school-mistresses.

TIRUPUVANAM (Tir′-oo-poo′-va-num. — 12 miles S. E. of Madura). — William Tracy, D. D., *Missionary;* Mrs. Emily F. Tracy. — Four catechists, four school-masters, and one school-mistress.

MANDAPASALAI (Mun′-da-pa-sah′-lie. — 40 miles S. S. E. of Madura). — (In charge of Mr. Herrick.) — Mrs. Martha S. Taylor, Miss Martha S. Taylor. — D. Christian, M. Eames, native pastors; eighteen catechists, one reader, twelve school-masters, and four school-mistresses.

MELUR (Mail′-oor. — 18 miles N. E. of Madura). — Thomas S. Burnell, *Missionary;* Mrs. Martha Burnell. — Five catechists, five school-masters, and one school-mistress.

PERIAKULAM (Per′-i-a-koo′-lum. — 45 miles W. N. W. of Madura). — (In charge of Mr. Rendall). — C. Williams, E. Seymour, A. Savarimuttu, native pastors; eighteen catechists, twelve school-masters, and two school-mistresses.

BATTALAGUNDU (Bat′-ta-la-goon′-doo. — 32 miles N. W. of Madura). — John Rendall, *Missionary;* Miss Mary E. Rendall. — P. Dyream, W. A. Buckingham, native pastors; nine catechists, one reader, eleven school-masters, and one school-mistress.

MANA MADURA (Mah′-nah Mad′-u-ra. — 30 miles S. E. of Madura). — Seven catechists, one school-master, and one school-mistress.

PULNEY (Pul′-ney. — 70 miles N. W. of Madura). — (In charge of Mr. Chester.) — —— Vethamuttu, native pastor; seven catechists, ten school-masters and one school-mistress.

PASUMALAI (Pus′-u-ma-lie. — 3 miles S. W. of Madura). — (In charge of Mr. Herrick.) — A. Barnes, native pastor: one catechist, one reader, two teachers in the training and theological school, two in the girls' seminary, and one school-master.

In this Country. — Joseph T. Noyes, William B. Capron, George T. Washburn, *Missionaries:* Mrs. Elizabeth A. Noyes, Mrs. Sarah B. Capron, Mrs. Eliza E. Washburn, Mrs. Charlotte E. Penfield, Miss Sarah Pollock, Miss Rosella A. Smith.

Sivagunga and *Kambam* are not now reported as stations, having been united by the mission with other station fields. Miss Sisson, from New London, Conn., has joined the mission and gives promise of great usefulness. Mrs. Penfield has returned to the United States. Miss Pollock and Miss Smith have also been constrained, by failing health, to retire from the field, and Mr. and Mrs. Capron, after fifteen years of labor in India, have come on a visit to their native land. There are now 13 native pastors in this field, and the results of their labors are very gratifying. The Native Evangelical Society is doing a good work, and to previous objects of benevolence the native Christians have added a Bible and Tract Society. Little progress, it is reported, appears from year to year in the condition of the churches,

but on looking back over a period of several years the advance seems cheering. There are 27 churches, with 1,485 members, and of these, it is said, one hundred and fifteen are intelligent enough to conduct divine worship on the Sabbath in the absence of the catechist, to the profit of the audience. One hundred and twenty are spoken of as exerting themselves to some extent for the conversion of their neighbors or countrymen. The number added during the year was 117. In itinerating labors, by missionaries and helpers, during the year, 1,535 villages were visited. Six Bible women are employed. In the department of education, there is a theological school with 21 students, a girl's seminary with 43, seven station schools with 162, 9 station day schools, 3 Hindu girls' schools, and 81 village schools, with 2,006; in all under instruction, 2,232.

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA. — Eurotas P. Hastings, *Missionary;* Mrs. Anna Hastings, Miss Hester A. Hillis. — Benjamin H. Rice, native pastor; one licensed preacher, one catechist, three teachers for training and theological school, thirteen school-teachers, and two helpers.

PAN'DITERIPO. — (In charge of Mr. Howland.) — Two catechists, seven school-teachers.

TIL'LIPALLY. — William W. Howland, *Missionary;* Mrs. Susan R. Howland. — Augustus Anketell, native pastor; two catechists, eight school-teachers.

OO'DOOVILLE. — Levi Spaulding, D. D., *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew. — One catechist, three teachers for boarding-school, three school-teachers.

MANEPY (Man'-e-pai). — (In charge of Mr. Howland.) — Samuel F. Green, M. D., *Physician;* Mrs. Margaret W. Green. — One catechist, two teachers of medical class, five school-teachers, and one helper.

CHAV'AGACHERRY. — William E. De Riemer. *Missionary;* Mrs. Emily F. De Riemer. — Thomas P. Hunt, native pastor; one catechist, five school-teachers, and one helper.

OO'DOOPITTY. — Thomas S. Smith, *Missionary;* Mrs. Emily Maria Smith, Miss Harriet E. Townshend. — D Stickney, ordained native preacher; two catechists, two teachers in girls' boarding-school, six school-teachers, and one helper.

In this Country. — John C. Smith, *Missionary;* Mrs. Mary C. Smith, Mrs. Caroline Z. Sanders.

Mr. and Mrs. J. C. Smith have been constrained by ill health to return to the United States. The mission feels deeply its enfeebled condition. Three specially encouraging facts are reported — a deeper interest in some of the churches in the Sabbath schools; special effort at evangelization by some of the churches; and an increase in benevolent contributions; nine of the eleven churches having made a decided advance. The membership of the churches numbers 562; the additions during the year were 41. The training-school, now in charge of Mr. Howland, at Tillipally, has 25 pupils. Mr. Howland has also a small theological class. There are 53 pupils in the boarding-school for girls at Oodooville, and 27 at Oodoopitty. Dr. Green has a medical class of 11. Sixty-six vernacular schools, with 3,243 pupils, are now under the care of a "Board of Education," relieving the missionaries from much care.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

FOOCHOW (Foo-chow'). — *City Station.* — Charles Hartwell, *Missionary;* Mrs. Lucy E Hartwell, Miss E. Ada Claghorn.—One native preacher, three other helpers.

NANTAI (Nan-ty'). — *Suburban Station.* — Simeon F. Woodin, J. E. Walker, *Missionaries;* Dauphin W. Osgood, M. D., *Physician;* Mrs. Sarah L. Woodin, Mrs. Helen W. Osgood, Miss Adelia M. Payson. — Three native preachers, two other helpers.

In this Country. — Lyman B. Peet, Caleb C. Baldwin, D. D., *Missionaries;* Mrs. H. L. Peet, Mrs. Harriet F. Baldwin.

Mr. Baldwin, whose wife was already in the United States, has found it necessary to come himself. One new missionary, Rev. J. E. Walker, son of Rev. Elkanah Walker, formerly of the mission to the Indians in Oregon, and Miss E. A. Claghorn, have joined the mission. The native Christians are showing new interest in efforts to reach their countrymen. Two new churches

have been organized, making eight in this field, with 126 members. A theological institute, held occasionally for the benefit of the native preachers, has been of great use in preparing them for more efficient service. There are twenty-two places, at stations and out-stations, opened for stated preaching. A training school, in session from April to October, had ten young men in attendance, and there were 14 pupils in Miss Payson's boarding school for girls. The general outlook of the work is thought to be hopeful.

NORTH CHINA MISSION.

(At Shanghai, 1854; Tientsin, 1860.)

TIENTSIN (Tē-ĕn-tseen'. — 80 miles S. E. of Peking). Arthur H. Smith, Henry D. Porter, M. D., *Missionaries;* Mrs. Emma Jane Smith. — Three "student helpers," three catechists.

PEKING (Pe-king'. — N. E. China, lat. 39° 54′ N., long. 116° 29′ E.). — Henry Blodget, D. D., Chester Holcombe. *Missionaries;* Phineas R. Hunt, *Printer;* Mrs. Sarah F. R. Blodget, Mrs. Olive K. Holcombe, Mrs. Abigail N. Hunt, Miss Mary H. Porter, Miss Jane E. Chapin. — One catechist.

KALGAN (140 miles N. W. of Peking). — Mark Williams, Thomas W. Thompson, *Missionaries;* Mrs. Isabella R. Williams, Miss Naomi Diament. — Two catechists.

TUNG-CHO (T'hoong-Chow. — 12 miles E. of Peking). — Lyman Dwight Chapin, D. Z. Sheffield, *Missionaries;* Mrs. Clara L. Chapin, Mrs. Eleanor W. Sheffield, Miss Mary E. Andrews, Miss Jane G. Evans. — One catechist.

YÜ'-CHO (120 miles W. of Peking). — Chauncey Goodrich, Isaac Pierson, *Missionaries;* Alfred O. Treat, *Physician;* Mrs. Abbie A. Goodrich. — Two "student helpers," one catechist.

In this Country. — Charles A. Stanley, *Missionary;* Mrs. Ursula Stanley.

On their return to China. — John T. Gulick, *Missionary;* Mrs. Emily Gulick.

Mrs. Bridgman rests from her faithful labors. She died at Shanghai, November 10, 1871. Ill health has constrained Miss Thompson to return to her native land, not expecting to resume her missionary work. Mr. and Mrs. Stanley have also found it necessary to come on a visit to the United States. Mr. and Mrs. Goodrich have returned to the field, accompanied by Mr. and Mrs. Smith and Mr. Porter, new laborers; and Miss Evans, a sister of Mrs. Chapin, sailed October 1, to join her sister in the work at Tung-cho. Grateful mention is made of an increase of hearers of the word, with marked attention. Such has been the interest at Peking, and at some other points, as to encourage some hope of a more general awakening among the people. Twenty-four new members were added to the five churches during the year, last reported. There are 23 pupils in Mr. Holcombe's day school at Peking, 18 in Miss Porter's boarding school for girls, and 16 in other schools. A new church, which seems to have grown out of Mr. Holcombe's school, was organized in July. The women of the mission exert themselves to reach the women and girls around them, and the press has been steadily at work, engaged much of the time upon the new Mandarin version of the New Testament. The printing has amounted to 1,208,870 pages.

Through the prompt action of Mr. Low, the American Minister at the Court of Peking, an outbreak which had nearly cost the life of Mr. Pierson, one of the missionaries at Yücho, has led to a better understanding of the position of missionaries, and their right to locate in the interior.

JAPAN MISSION. (1869.)

KOBE (about 300 miles W. S. W. from Yeddo). — Daniel Crosby Greene, J. D. Davis, *Missionaries;* John C. Berry, *Physician;* Mrs. Mary Jane Greene, Mrs. Sophia D. Davis, Mrs. Maria E. Berry.

OSAKA (About 20 miles east of Kobe). — Oramel H. Gulick, M. L. Gordon, M. D., *Missionaries;* Mrs. Anna E. Gulick, Mrs. Agnes D. Gordon.

This mission has been considerably enlarged within the year. There are now four ordained missionaries, one a physician, and one other physician, with their wives, in the field. Mr. and Mrs. Gulick commenced a new station

at Osaka, where Mr. and Mrs. Gordon have recently joined them. The work of the mission is still one of preparation, mainly, but the brethren are greatly encouraged by the prospect. Anticipating that restrictions which still exist will soon be removed, and the gospel find a welcome among this most interesting people, they urge an immediate further enlargement of their force, that they may be ready for events.

MICRONESIA MISSION. (1852.)

COÖPERATIVE.

AMERICAN MISSIONARIES. — *Gilbert Islands.* — Rev. H. Bingham, Jr., *Missionary;* Mrs. Minerva C. Bingham. (Mr. and Mrs. Bingham are now at the Sandwich Islands.)

Marshall Islands. — Rev. B. G. Snow, Rev. J. F. Whitney, *Missionaries;* Mrs. L. V. Snow, Mrs. L. M. Whitney.

Caroline Islands. — *Ponape* (Po'-nah-pay). — Rev. A. A. Sturges, Rev. E. T. Doane, *Missionaries;* Mrs. C. H. S. Doane.

In the United States. — Mrs. S. M. Sturges.

HAWAIIAN MISSIONARIES. — *Gilbert Islands.* — *Tapiteuea.* — Rev. W. B. Kapee and wife, H. B. Nalimee and wife. — *Nonout,* Rev. G. Leleo and wife, T. Kaehuaea and wife. — *Maiana,* W. N. Lono and wife. Moses Nankanoelo and wife. — *Apaiang,* Rev. J. D. Ahia, Mr. Haina. — *Tarawa,* vacant. — *Marakei,* D. Kanoho. — *Butaritari,* Rev. R. Maka.

Now at the Sandwich Islands. — Rev. J. H. Mahoe, Rev. J. W. Kanoa.

Marshall Islands. — *Namarik,* S. P. Kaaia and wife. — *Jeluit,* A Marshall Island teacher. — *Mille,* P. Kahelemauna and wife. — *Mejuro,* Jeremia, Marshall Island teacher.

Now at the Sandwich Islands. — Rev. D. Kapali and wife, Mrs. Kamealani.

Caroline Islands. — *Strong's Island, or Kusaie.* — Rev. Likiak Sa, native pastor. — *Wellington Island* — *Mugil* — two Ponape teachers.

The work of this mission — now extended to twelve different islands — progresses with unabated interest. Mr. Sturges, on his return from the United States to his island home, was cheered by the evidence of progress under the supervision of his colleague. A new church edifice of stone, built by the natives, was waiting dedication, and a hundred disciples were ready to be received by him to the fellowship of the church. Not far from four hundred members have been added to the churches on the Island of Ponape within the last two years, and everything seems favorable to making this a centre of evangelization for neighboring groups of islands, by means of natives educated for the work; but the health of Mrs. Doane is such that she and her husband have already left, as is supposed, and Mr. Sturges has no American associate to aid him in the work. Two new missionaries would find there a most inviting field. The last statistics received give 928 as the number of church-members in good standing connected with the mission, 189 having been added by profession within the year.

DAKOTA MISSION. (1852.)

GOOD WILL (Dakota Territory). — S. R. Riggs, *Missionary;* Wyllys K. Morris, *Teacher.* — Mrs. Annie B. Riggs, Mrs. Martha R. Morris. — Daniel Renville, native pastor. — Three native licentiates.

SANTEE AGENCY (Nebraska). — Alfred L. Riggs, *Missionary;* Frederick W. Hatch, *Assistant;* Mrs. Mary B. Riggs. — Artemas Ahuamani, native pastor; two native teachers.

FORT SULLY (Dakota Territory). — Thomas L. Riggs, *Missionary;* Louis Mazwakinyanna (native pastor at Fort Wadsworth). — One native teacher. — Out-stations. — *Ascension,* John Baptist Renville, native pastor. — *Long Hollow,* Solomon Toonkanshaeehay, native pastor. — *Fort Wadsworth* (Pastor at Fort Sully). — *Buffalo Lakes,* Thomas Allgood, native licentiate. — *Bazil Creek,* Titus Echadoose, native preacher.

The missionaries among the Dakotas are encouraged by manifest tokens of progress. A new station has been commenced at Fort Sully, on the Missouri River, for the enlightenment of a branch of this large tribe, which has never enjoyed the privilege of hearing the gospel, and it is hoped that to others, also, the same message of life will soon be carried. The older stations are not only prosperous, regarded as isolated fields of Christian enterprise, but they are especially so as nurseries for those who are to engage in evangelistic efforts in the regions beyond. The churches are becoming

more compact and stable, apparently, and more deeply impressed with their own responsibilities to those who are still without the knowledge of the Saviour.

CHOCTAW MISSION.

Rev. S. L. Hobbs, M. D., formerly connected with the mission to the Choctaw Indians, at the earnest request of some of that people, has been sent again to labor among them, as a missionary of the Board.

MISSION TO SPAIN. (1872.)

BARCELONA. — L. H. Gulick, M. D., Gustavus Alexy, *Missionaries;* Mrs. Louisa H. Gulick, Miss Harriet Blake.

SANTANDER. — William H. Gulick, Mrs. Alice W. Gulick.

Carrying out the design of the Board to enter upon work in nominally Christian lands, the Prudential Committee, near the close of last year, sent Dr. L. H. Gulick and his wife, who had had much missionary experience in Micronesia and the Sandwich Islands, together with his brother, William H. Gulick, and his wife, to Spain. Dr. and Mrs. Gulick arrived at Barcelona, March 6, 1872, where Mr. Alexy has since joined them. Mrs. Gulick soon became interested in a school for girls, which had been begun by Mr. Lawrence. This has now passed to the care of our mission, and under the immediate supervision of Mrs. Gulick, assisted by Miss Harriet Blake, an English lady of experience, earnestly devoted to Evangelical labors in Spain. A recent letter from Dr. Gulick announces that he has secured a small room for a chapel, in the northeast part of the city, where the gospel will be regularly preached.

After a careful exploration of the southern and central portions of Spain, Mr. W. H. Gulick has taken up his residence at Santander, a city of 21,000 inhabitants, on the northwest coast. From the two points thus selected as centers of operation, it will be easy to reach about half the population of Spain, amounting, in 1867, to 16,527,980.

MISSION IN THE AUSTRIAN EMPIRE. (1872.)

PRAGUE. — Henry A. Schauffler, E. A. Adams, Albert W. Clark, *Missionaries;* Mrs. Clara E. Schauffler, Mrs. Caroline A. Adams, Mrs. Nellie M. Clark. A second station not fully determined.

On the way. — Walter S. Alexander, *Missionary;* Mrs. Constance E. Alexander.

Mr. and Mrs. Schauffler, formerly of the Western Turkey mission, embarked for Austria on the 18th of May. After reaching the field, Mr. Schauffler gave much time and thought to a study of the situation, the religious condition of the country, and the opportunities for evangelical effort. Messrs. Adams and Clark, with their families, sailed on the 5th of October, and Mr. and Mrs. Alexander left New York, October 23, expecting to spend a short time in Italy before joining the other brethren in Austria.

MISSION TO MEXICO. (1872.)

GUADALAXARA (Gwä-dą-lą-hä'-rą. — 275 miles W. N. W. of Mexico). — J. L. Stevens, David Watkins, *Missionaries;* Mrs. Edna M. Watkins.

Two young men (one of them married), educated on the Pacific coast, whose sympathies have been enlisted in behalf of the Spanish population in Western and Northwestern Mexico, left California early in October to commence labors in that field.

GENERAL SUMMARY.

Missions.

Number of Missions		16
" Stations		77
" Out-stations		445

Laborers employed.

Number of Ordained Missionaries (8 being physicians)	134*		
" Physicians not ordained	7		
" other Male Assistants	5		
" Female Assistants	195†		
Whole number of laborers sent from this country		341	
Number of Native Pastors	95		
" Native Preachers and Catechists	242		
" School Teachers	419		
" other Native Helpers	189		
		945	
Whole number of laborers connected with the Missions			1,286

The Press.

Pages printed, as far as reported	7,947,870

The Churches.

Number of Churches	173
" Church-members (so far as reported)	9,019
Added during the year (so far as reported)	919

Educational Department.

Number of Training and Theological Schools	12
" Boarding-schools for Girls	20
" Common Schools	462
" Pupils in Common Schools	15,480
" " Training and Theological Schools and Station Classes	294
" " Boarding-schools for Girls	541
Other adults under instruction	807
Whole number of Pupils	17,122

REV. PHILANDER O. POWERS.

By Rev. Benjamin Schneider, D. D.

[The death of this excellent missionary was announced in the last number of the Herald, and the following appreciative notice has been prepared by one who knew him well in his missionary work. Mr. Powers was born at Phillipston, Mass., Aug. 19, 1805, graduated at Amherst in 1830, and at Andover in 1834; sailed from Boston Nov. 10, of the same year, and arrived at Smyrna, Jan. 12, 1835. He was released from the service of the Board in 1862, but reappointed in 1864 and again in 1866. One peculiar and sore trial to himself and his daughter, who had been for some years associated with him in his work, attended his last sickness. That daughter had been absent on a brief visit to the United States, rendered necessary by the illness of another, whom she accompanied to the home land. She was daily expected back, as it became more and more obvious that his death was near. He received all possible care from other mission families, but he naturally longed to see this

* Including 13 still supported at the Sandwich Islands.
† Including 20 at the Sandwich Islands.

beloved child once more, and speak last words with her. Horses and attendants were in readiness, and telegrams were sent to hasten her on to Kessab, when she should land from the Mediterranean steamer, but he died a few hours before she reached the house, thus leaving her in special need of human sympathy and Divine support.]

Mr. Powers entered upon the active duties of a missionary in the winter of 1835, when he arrived in Broosa. His missionary life, including two visits to America, is thus spread over 37 years. His career was unusually varied, as he labored not only in Broosa, but in Trebizond, Sivas, Antioch and Kessab, and their vicinity, Oorfa and Marash. In all these places his influence, as a man of earnest devotion to his work, was noticed and felt.

In the language, the acquisition of which is so essential to a missionary, he made such creditable attainments as enabled him to communicate his ideas clearly, and to impress the truth upon his hearers. A distinguished trait of his character was sound sense and excellent judgment. When acquainted with all the circumstances of a case, his opinion could always be relied upon. Not impulsive, but cool and calm, he made up his mind deliberately, and in general, very correctly. This characteristic was especially apparent in one of the spheres of his labor. The circumstances were peculiarly difficult and delicate. Two parties in the church and congregation, for a long time at variance, were to be reconciled. The least misstep, or any hasty and spirited remark, might have set the whole community in motion; but he was a man of too much prudence to commit such a mistake. He was quick to see his opportunity, and knew when and how to act, and it was, under God, owing greatly to his judicious management, that the way was smoothed for a settlement of the difficulties. Kind and conciliatory both with the missionaries and the natives, while he had his own views, he paid all due respect to the judgment of others. He was able to make allowance for the natives, and could bear with any want of judgment, or any weakness on their part; yet, when it was necessary, he was very firm, and unyielding to any improper demands.

He had a self-sacrificing spirit. This appeared in the readiness with which he left one missionary field, after having become comfortably settled in it, for another. While he was peculiarly appreciative of the comforts of home, he never suffered them to interfere with or keep him from his work at a distance. This noble trait shone with peculiar lustre when he came to Antioch the second time, in 1866. On account of the illness of his wife he had been obliged to return to his native land, and was most happily settled as a pastor, in East Windsor, Connecticut. His people had become very much attached to him. He, too, loved his people, and was very happy in ministering to them. But while thus delightfully settled, the proposition was made to him to return to Antioch, special reasons making it very desirable that he should go. He accepted it, severed those happy relations, and returned to the East *alone*, with no one to make him a pleasant home, his wife having deceased before this step was taken. Nothing but his self-sacrificing spirit could have led to this result.

The care of Antioch and its out-stations, and the supervision of Oorfa at the same time, involved a great amount of travel. He was obliged to be in the saddle a large part of the time; and every one acquainted with the discomforts of traveling in Turkey well knows how much fatigue it occasions. But, though

already advanced in life, faithful and fearless, he never shrank from these hardships.

He had a fine taste for music. This talent, together with his skill in versifying, made him an excellent hymnologist. Preaching in Turkish was first commenced in Broosa. While his associate[1] prepared and preached the sermon, he translated or composed the hymn. In this way a number of good hymns were furnished; and in fact, many of the best hymns in the Armeno-Turkish are from his pen. How many Protestants, all over Turkey, are daily cheered and strengthened, as they sing the songs of Zion prepared by him! In view of his manifest talent in this direction, his mission had requested him to revise, and by the addition of new hymns to enlarge, the present Armeno-Turkish Hymn Book.

Mr. Powers' life was a checkered one. Three times death invaded his happy family circle, and by removing the wife and mother made it desolate. But in all these trying bereavements, keenly as he felt their severity, he could say, "The will of the Lord be done."

Whether it arose from a conviction that his time was short or not, his hearers testify that he preached with unusual earnestness and fervor in his last efforts; and it is believed that these efforts were the means of awakening some sinners and recovering some backsliders.

A life spent as his was, could not fail to insure a peaceful death. In the language of his physician, Dr. Nutting, "During all his sickness he manifested unwavering faith and cheerful hope — perfect calmness and serenity." We are not surprised to hear that he uttered that triumphant strain of the great Apostle to the Gentiles, — "I have fought a good fight; I have finished my course; I have kept the faith," etc. But characteristically, of himself he added, "Yet I do not trust to anything I have done for salvation, but only to the atonement of Christ."

The funeral services were attended by a large number of sorrowing villagers, and his remains were consigned to the grave at the foot of Mount Cassius. There, far removed from the noise and bustle of this world, he sleeps. Dr. Nutting appropriately remarks, "How fitting it seemed, that after spending a long life in missionary work in Turkey, his resting from his labors should be at a missionary station, and in a house which he had built; and that the funeral should be in a large and pleasant chapel, the erection of which he superintended." We feel bereaved in his death; and many natives scattered over this empire, who once listened to his faithful admonitions, will mourn for him as for a father.

MRS. FIDELIA CHURCH COAN.

A LETTER from Mr. Coan, communicating particulars in regard to the life, sickness, and death, of his excellent wife, is much too extended to be inserted at length in the Missionary Herald, but such extracts as can be given will interest his and her many friends. He writes: —

[1] Dr. Schneider, *Editor.*

"She is not dead, but sleepeth. She took her joyful flight to the cloudless land on the Lord's day, September 29, 1872, at half-past one P. M. Her departure was triumphant. The funeral was attended on the next day, at two P. M. Had the day been fair, the house would not have contained the multitude. English, Scotch, Irish, Germans, French, Spanish, Portuguese, Americans, Chinese, were present, but the great company was Hawaiian — men, women, and children. All classes of our population came out as by instinct, to express their love and profound esteem for the dear, departed one, and their tender sympathy with the bereaved mourners. The house was a hushed Bochim, the tears within falling like the rain-drops without. Respect and sympathy could hardly have been more sincere and universal.

"Fidelia Church Coan was the daughter of Capt. Samuel and Abigail Church, of Churchville, a beautiful village some fourteen miles west of Rochester, N. Y. She was born, February 17, 1810. The whole family — parents and eight children — were Christians. Fidelia united with the Presbyterian Church of her native town when quite young. She early developed a decided taste for learning. She studied in the high schools of Rochester, Palmyra, and Canandaigua, and took lessons in Greek, Latin, and French. She had a taste for music and an eye for the fine arts. She also taught school in Rochester and several other places. On the 3d of November, 1834, we were married, and on the 5th of December, 1834, we sailed for the Hawaiian Islands. Here we have toiled, planted, watered, and reaped together, for almost thirty-eight years.

"In the spring of 1870 we consented to leave our chosen work and our dear people, and visit our native land. During all her journeyings in the States, she was not her former self; she was only increasingly an invalid, and a patient sufferer. . . . . As the spring began to open, we hastened back to the tropics, in great fear that she would never reach her quiet home in Hilo. . . . . As the summer advanced she grew weaker and weaker. Her descent toward the grave was not rapid, but it was steady and sure.

"From the time of her espousals to Christ, her *faith* was simple, intelligent, and firm. *Principle* ruled her life, and *duty* was the great factor in her acts. Forgetting her own ease, she calmly, quietly, and without 'observation,' studied the comfort of all around her. The poor, the sick, the bereaved, the friendless, the wayward, and all of every class, were objects of interest to her; and she so carefully studied the peculiar characteristics and wants of each as to be able, by a well-timed act of kindness, or a gentle 'word, fitly spoken,' to touch some responsive cord in the hearts of all around her.

"On our return from the United States, she commenced at once to 'set her house in order,' while it was yet day. As weakness and pain increased, her patience and peace of mind were affecting. She would suffer nothing to be done for her that she could do herself; and, to the last, she seemed more anxious to avoid wearying others, than to obtain ease and comfort for herself. All the summer long she looked upon her departure as sure, and steadily drawing nearer and nearer. But she was calm and strong in her faith.

"On the 27th she said to me, 'How strange! I have no fear of death,

though I used to think I should have great fears.' On the 20th of September, she said, 'I have received a parting commission and the prospect is delightful. The way seemed hedged up, but God has opened the door. It is pleasant to go so gently.' I repeated a verse of the hymn which we usually sung together on Sabbath evenings, 'There is a land of pure delight.' 'That,' said she, 'is very sweet; but the one I have most in mind is, 'Ye angels that stand round the throne.' Early in the morning of the 21st, when extremely weak, she said to me, 'Well, this is going home. It is going very easily.'

"Sabbath morning, September 29, lingering on the border land, she asked, '*How long?*' the seal of death was now upon her; she was on the very brink of 'the river,' but it was the 'river of *life*.' Her pulse ceased, her eyes were sightless, closed to all mortal objects, the last cord of mortality was being sundered, when she cried out, 'Lord Jesus, come quickly.' These were her last words. The prayer was answered at once. The Lord came, and at half-past one P. M., her triumphant spirit was in Paradise. Never was faith more calm, more pure, more intelligent, or more victorious. The triumph, through Christ, was complete. It was the glorious closing of a faithful life."

VOLUNTEERS.

A few weeks since, as the steamship *Batavia*, on her way from Liverpool to Boston, was in the midst of a violent gale, her captain saw, in the distance, a few men clinging to a floating wreck. On such a raging sea, and at such imminent peril, he hesitates to order men to go to their relief, but calls for volunteers to attempt the rescue. Brave men step forward, literally taking their lives in their hands, and while witnesses watch with trembling anxiety, the gallant deed is done. Is there less heroism among our Christian young men, to save them that are ready to perish? The great Captain of our Salvation, in the memory of his own life and death of sacrifice, points to the hundreds and thousands perishing in their sins, in ignorance of his love and the blessings of his gospel, and calls for volunteers. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" As we see the way open on every hand — opened by his providence — can we mistake the call?

The one mission field that has least felt the changes and the reliefs of modern civilization, which have done so much to do away with the trials and hardships experienced by early missionaries, is Micronesia. This is still the field of self-denial and sacrifice, of greatest isolation from the civilized world. Read the touching words of Mr. Snow in this number of the "Herald," as his thoughts turn to his loved children in this land, from whom he has not heard a syllable for six, eight, ten, fourteen months! Happily, the children have been more favored in hearing from him, through traders, now becoming more and more frequent in those seas. And in all Micronesia the place of greatest need, in all the missionary field, perhaps, the place of greatest promise of immediate results, in bringing men to the saving knowledge of Christ, is

Ponape, an island with a population of about 5,000 souls, where the veteran Sturges, after seeing four churches gathered, with a membership of 750, of whom about 200 were added in the last year reported, is now left alone—his last loved associate and partner in this great work, Mr. Doane, having been obliged to leave. These native Christians have been taught to work for Christ as well as to believe in Him. They build their own churches and school-houses, pay for the books they use, are making a good beginning in the arts of civilized life, and need only training and education, to be prepared to carry the gospel to the many islands northward and westward. Two married missionaries, of earnest, self-denying spirit, and good executive ability, are needed to raise up a body of efficient evangelists, who, under their superintendence, may soon carry the news of salvation to multitudes. Degraded as these islanders are, they are free from those systems of superstition and error in which the whole social and moral life of many races is fast bound, and have ever been the most receptive of the truths of the gospel, as bear witness the past successes in other portions of this island world, and just now in Madagascar.

Who will go to Ponape? The two families should be ready to leave here by the first of June, to go by the next trip of the *Morning Star*, which leaves Honolulu in the early part of July. Mrs. Sturges will keep them company, on her return to her husband. WHO WILL GO? Other fields are in almost equal need. In the name of the Great Captain we call for volunteers; first of all for PONAPE; and then for *Mardin*, *Marash*, *Manissa*, *Sholapoor*, *Satara*, *Pasumalie* — *Bulgaria*, *Spain*, *Austria*, CHINA, JAPAN. O for the volunteers!

NO RETRENCHMENT.

AT a meeting of the Prudential Committee subsequent to the great fire in Boston, while the smoke was still sullenly rising from the ruins in which were buried the wealth and hard-earned savings of so many of the most generous givers to the Board, as the question, What shall be done? passed round the table, one after another said, — "Economy, but no retrenchment;" till, as it came at last to the chairman, — whose locks had grown silvery in his many years of official duty, — his full heart, hardly prepared for this hopeful response from his colleagues, found expression in the language of old Simeon. Let the churches abroad remember that our friends in this region will not fail in their duty. Two of the Boston churches which have suffered most severely, on the Sabbath before Thanksgiving, took up larger collections for their poor than ever before! So they begin the new campaign! But their ability to give to the Board and kindred objects must be much reduced. Others more favored must now supply their lack of service, as God has prospered them.

No retrenchment of the bread of life to the perishing, only careful economy and caution in incurring new expenses. As the appropriations are intended to express just what the concurrent judgment of the missions and of the committee deem necessary to the healthful support and progress of the work, where is retrenchment to begin? Shall missionaries be recalled or detained

at home, native preachers dismissed, schools broken up, the press suspended, or young men discouraged from offering themselves to this work? Thanks for the words — "No retrenchment." Christian hearts at home will welcome the decision and justify the confidence of the committee, and missionaries abroad will push on their work with new hope and more earnest purpose.

THE WEEK OF PRAYER.

By the order of exercises for the Week of Prayer, published by the Evangelical Alliance, the various topics relating more especially to foreign missions are assigned to Saturday, the eleventh of January. The day is a particularly unfortunate one for the interests involved, in view of the business habits of our community; and outside of the larger towns and cities, will not be generally observed.

The value of the Week of Prayer, as an aid to the missionary work, can only be fully realized on missionary ground, where the dependence on the ministration of the Spirit is most deeply felt. The revivals, in many instances, and the new baptism of native churches and of the native ministry, that have occurred in connection with it, have led missionaries to anticipate its recurrence with liveliest interest and hope. Will not this fact be borne in mind by the friends of missions; and where the week is not observed by public meetings, and especially on the day devoted to the interests of foreign missions, will they not remember this cause *at the family altar, and in their private devotions.*

The need of more laborers in the harvest field has recently led the Missionary Societies of the established churches of England and of Scotland, and the Episcopal church in this country, to set apart a day for special prayer in this behalf — the 20th of December. The near return of the day of prayer for colleges and seminaries, seemed to make it unwise to ask our churches to come together then for an object already sufficiently provided for. We cannot, however, too earnestly request all who watch and wait for the triumphs of the gospel, to unite in prayer to the Lord of the harvest, that He will send forth laborers into his harvest. The urgency was never greater; critical opportunities in the religious destiny of great nations never more imperiled!

"WOMAN'S WORK" — "LIFE AND LIGHT."

For the last four years, a few pages have been given in each number of the Missionary Herald, as a distinct department, to matters connected specially with the work of women in the mission fields abroad, and the operations of, and donations to, the Woman's Boards of Missions. With this month, the Woman's Board at Boston commences the *monthly* publication of its organ — "Life and Light for Heathen Women" — which has hitherto been a *quarterly*, and this special department in the Herald will be discontinued. Intelligence

relating specially to the work of women abroad will be used in the Herald in connection with other matters from the several missions, while the donations to the Woman's Board will be acknowledged monthly in its own periodical, thus saving some space in the Herald for other matter.

"Life and Light" is specially commended to the liberal patronage of Christian families. Though it is now to be issued monthly, the price is not to be increased; it will still be furnished for the very small sum of fifty cents a year. Each number will contain a children's department, of eight pages, which will also, as heretofore, be issued separately — "Echoes" — in a very neat form, eight copies for the year for one dollar; thus meeting the want of a missionary publication for children and Sabbath-schools.

Readers of the Herald will be glad to see, in this number, a good steel-plate engraving of Dr. Anderson, so long the Secretary of the Board. It was intended to republish the lithographic map of the mission fields in Turkey, with additions, but the Boston fire destroyed the stone.

MISSIONS OF THE BOARD.

Mission to Spain.

BARCELONA — GETTING SETTLED.

Dr. Gulick wrote from Barcelona, October 28th: —

"On the 25th instant we held an examination of our girls' school, partly for the sake of greater publicity, and partly for its stimulating effect on the pupils. Several parents were present; and our English missionary friends, both gentlemen and ladies, very kindly favored us with their company, though greatly pressed with their own responsibilities. Our bi-monthly meeting of foreign workers grows in interest and profit.

"You will rejoice with us that we have at last found a room, which, though small, will serve very well for the present as a chapel. It is in the northeast part of the city, the portion until now unoccupied by other Christian workers. On the evening of Saturday, the 26th, all the foreign missionary gentlemen, and a considerable number of the members of the several Spanish congregations of the city, united with us in dedicatory services in our new room. It was a very pleasant occasion. Our room is but a small one, capable of seating from fifty to perhaps eighty persons, in the very compact way we are able to adopt by using chairs.

"Yesterday Mr. Alexy held two services in his chapel. In the morning the attendance was small; in the evening we had such crowds of children that we had to invite many of them to leave to make room for some twenty-five adults who were finally in attendance, and who paid very respectful attention, though most of them were evidently unused to evangelical services. The girls of our boarding-school constituted the choir, and their singing was a great assistance to the service, and will be increasingly so. Mr. Alexy has reason to be encouraged by the results of his first efforts in his special sphere of work. He will this evening commence his night Bible-class for adult men, with eight pupils.

"Mr. Alexy and I are trying to do something for the seamen in this harbor, by visiting them on board their ships and distributing tracts among them. As yet we have found no opportunity for preaching to them, but shall be ready to improve any that may present. We need *tracts*.

Mr. William Gulick wrote from Santander, October 29th: —

"I am holding regular services in my study, which as yet are attended only by Juan Flores, the colporter, and his wife, and a young man employed in a government office here, and his wife. I have not made any special attempt to increase the number, lacking as yet the ability to address them with that clearness that would warrant my urging others to come. I am beginning to believe that there is a class of the community in this city that is not only indifferent to the clergy, and to the observances of the Romish church, but that hold them in contempt, while showing them outward deference. G—— is of that class, and his wife follows him. So also is our servant, a bright and intelligent woman of about thirty. She attends our family prayers, and reads the Bible with us, and with an intelligence that surprises us. She is well informed of religious movements in Spain and the Catholic world, laughs at the 'infallibility' of the Pope, and scorns the thought of confessing to a priest — 'a man, like the rest of us!'

"I am still disposed to make the attempt to induce those who may become interested in the truth to take upon themselves, from the *beginning*, a reasonable share of the expense that may be necessary to establish and extend the work. I am well aware that the development of our work by such a method must, in all probability, be very slow; for, aside from the proverbial reluctance of the Spaniard to part with his money, and the actual poverty of the people, the custom of foreign agents in other parts of Spain, of supplying their congregations gratuitously with all they need, is well known here; but if you are willing to have me make the effort, I shall gladly give the method the fullest and fairest trial."

Zulu Mission — Southeastern Africa.

DEATH OF A VALUED NATIVE BROTHER.

Mr. Ireland wrote from Amanzimtote, September 2, 1872, mentioning several matters of importance — a death, an ordination, and the burning of a missionary's house: —

"First I must tell you of an event which brought sadness to all our hearts. William Brittlecomb, one of the deacons of this church, as well as one of its earliest and most influential members, died suddenly on the 13th of July. He conversed freely with those about him, and his preparation for death seemed evident to all who listened to him. After making suitable provision for his wife and children, he expressed his desire that his usual contribution to various Christian objects should be continued. The funeral was attended by a large number of people, and the occasion was one of unusual solemnity. All felt that his death was a public loss, and many, ourselves included, that we had been personally bereaved.

"Two days after the funeral, the annual meeting of our Christian natives took place here, continuing through the remainder of the week. So prominent had our deceased brother been in all these annual gatherings, that his death was widely and deeply felt, and touching allusions to him were made in almost every address, as well as in many of the prayers. As I have already said, this man — who was familiarly known as Billy (or Bili), was one of the first to make a profession of religion in our mission. Ira Nembula and Bili were among the first who joined Dr. Adams's station, at the Umlazi, some thirty-four or thirty-five years ago. They lived together as boys in Dr. A.'s family, acquired much useful knowledge, and both of them learned to read and speak the English language with great facility. In fact there are scarcely any of their countrymen who are their equals in this respect. Bili also became a good carpenter and as good a mason, and there is hardly a building on the mission premises in the erection of which he has not had a large share. He has also been, for a score of years, one of our most useful native preachers — going somewhere almost every Sabbath to preach, and always without compensation, save that of feeling that he had been trying to do good."

ORDINATION OF IRA NEMBULA.

"*September* 3d. I am now to tell you about his early companion and friend, when our mission was still in its infancy. Soon after it was decided to adopt the policy of ordaining native pastors in our field, Ira Nembula was unanimously chosen by the church here as the most suitable man for their pastor. He was quite willing to accede to their and our wishes, but he was at the time so immersed in sugar-making, and so burdened with debts growing out of the enterprise, that he could not then entertain the proposition, nor did we think it wise under the circumstances. Some little time ago we were given to understand that these debts were so nearly cancelled as no longer to present a serious objection, and he expressed his willingness to enter upon these duties as soon as the necessary arrangements could be made. Accordingly, about six weeks ago, at the time of the late native meeting, several missionaries being here, it was decided that there was no longer any necessity for delay. During the past fortnight the Annual Theological Institute has been held here, and it was thought that no better time could be chosen for the interesting exercises connected with the ordination and installation of this brother. On Saturday last an ecclesiastical council was organized, composed of three missionaries, three native pastors, and several members of other native churches. Ten of our churches were thus represented in the council. The candidate, who is now not less than from 45 to 48 years of age, gave a clear and satisfactory account of his early religious history and experience. When questioned in reference to the great fundamentals of Christian doctrine, his replies were thoughtful and intelligent, showing the result of years of religious training and experience. The ordination services took place on Sunday morning in the chapel — three missionaries and four native pastors taking part in the interesting exercises. The audience was large and attentive, and I trust a deep and useful impression was made upon all present. For myself, I felt that after the long, long night of heathenism the day was dawning. May the Sun of Righteousness soon shine in his strength upon this people."

BURNING OF MR. MELLEN'S HOUSE.

"I find it hard to compose my thoughts this morning to write, or do anything else. A letter has just come to us from Mrs. Mellen, giving an account of the burning of their house. The letter was written at midnight of August 28th, four hours after the fire took place. It seems a native girl went into a bedroom to attend to some household duties, and left a candle burning in the room, near some clothing hanging upon the wall. This took fire, and by means of a cotton-cloth ceiling, the fire soon reached the thatch roof, which was all ablaze before any alarm was given. The fire spread so rapidly that they found it impossible to save anything."

Eastern Turkey Mission.

LIGHT IN DISTANT PLACES.

Two letters from Erzroom, respecting missionary tours, contain passages of considerable interest, presenting hopeful appearances in some places remote from mission stations, and showing how the influence of truth gradually spreads itself abroad. "The kingdom of heaven is like unto leaven." Mr. Cole wrote, September 17th, of a tour to the east, which took him as far as Bayazid, on the borders of Persia (by the map, about 150 miles south of east from Erzroom). The special object was to look after the building of school-houses and rooms for helpers at two out-stations, — Khasdoor and Karabazar. A few passages only will be given from this letter: —

"After a ride of twenty-five hours I am landed in Khasdoor, where I spend the Sabbath. The meetings are thinly attended, for it is a busy time with the people, and besides, not a few who love the truth draw back from us, lest opposition should be turned upon them. But I think the Lord has reserved a few who might be called the 'salt of the earth.' They will not crouch, whatever may come. They are hindered in building a school-

house, so one of them sets about building a *granary*, with the tacit understanding among themselves that the school is to be there the coming winter. They will try hard to secure a place for their teacher's family, but if they fail, this same brother will receive them into his own house; as they feel that they must have the teacher's wife present, to teach their wives and daughters.

"Eight hours on from Karabazar we reach the old town of Bayazid. Certain ones there had sent a speeial invitation to the helper at K. to come down and visit them. So I thought it might be well to take this opportunity to visit the place and note the probable prospects for work in the future. Bayazid is said to have been quite a large town in the past, but, like most of Turkey bordering on Russia, it suffered great depopulation at the time of the late war between those powers. Many Armenians passed over the line to Russia, and have never found their way back. It now numbers only about 700 houses, of which some 200 are Armenian. . . . .

"In Bayazid we had a precious season of preaching on the Sabbath. Our room was filled with earnest listeners, and I presume our preaching would have continued till midnight, had not the godless khan-keeper succeeded in breaking it up. He said he should allow no more preaching in his room, and all the company must leave. The friends, most of them, had to leave at the time, though many returned afterwards. They eagerly bought what few books we had, and asked for more.[1] I was interested to find that they had a kind of Protestant club, meeting more or less regularly. In some almost unaccountable way they had got hold of a few of our books, (probably they were carried there by Mr. Pollard, several years since,) and by contact with Protestants once or twice, they learned a few of our most familiar hymns. So their meetings are made up of reading the Scriptures, talking and singing, an earnest blind brother joining in the music with a kind of guitar. Such are the tokens of zeal we saw among the people. Some of them desired that we would send them a teacher at once. Though we can never put too much confidence in such impulsive movements, we feel that this is good so far as it goes, and may be accepted as an earnest of the future, should the place be occupied by a helper.

"The next and last place I can mention is Pätnots. It is twelve hours south of Khasdoor, and about five hours beyond the Euphrates River. I planned visiting the place, but circumstances prevented. On our return to Khasdoor I found a man from the region. He urged us to furnish them a helper this winter. He said they were having regular Protestant meetings every Sabbath. The light there has come through a priest's family, formerly in our Alashagerd region. His wife and children attend the Protestant service, while he goes to the old church. To avoid commotion, they meet in a sheepfold, outside the village. They have no helper, but take turns in reading the Scriptures, while they all join in singing and some offer prayer. My heart was touched by the man's simple yet earnest story of the new work there. We hope to be able to send them a man for the winter, though we feel that indeed 'the harvest is plenteous but the laborers few.'"

Mr. Pierce wrote, October 2d, reporting a tour by himself and Miss Patrick, on which they were absent twenty-one days. They went down the Euphrates, southwesterly from Erzroom, to Erzingan, Hazark, and other places. The first Sabbath was spent at an Armenian village where they had heard that there was a Protestant from Harpoot, in a part of their "parish" of which they had often heard, but which no missionary had ever visited. Mr. Pierce writes: —

"Fording a branch of the Euphrates we picked our way along between the fields of ripened wheat, and the threshing-floors of the neighboring villages, and almost before we were aware of it found ourselves entering a large Armenian village, and the Protestant brother standing at the door of a nice looking house, ready to give us a most hearty welcome. He

[1] Since my return here I have had a call from one of those friends, who has been here on business, and he took more books.

had heard of our coming, and was prepared to receive and entertain us, which he did in a most hearty and acceptable manner.

"As it was the very busiest season of the whole year, we had no reason to expect an opportunity for preaching before Sabbath morning, but we were not allowed to remain idle. Miss Patrick visited two houses and talked for some time to a group of twenty-five or thirty women. Meantime I had an interesting talk with quite a crowd of men, who listened attentively. . . . . On the Sabbath we had almost continuous preaching, to an ever changing, but attentive audience. No one made serious opposition, and all seemed ready to acknowledge that we were on the side of truth. There was but little working on the Sabbath, and the people seemed quite simple-hearted and willing to receive the truth. There are in that region thirty-two villages, nearly all Armenian. We hope and pray that our visit may be the beginning of a work that shall ere long bring that whole region to a saving knowledge of the truth."

A Village on the Mountain Top. On Tuesday the travellers reached Erzingan, and after spending a day or two with the Protestants there, hastened on to "the often heard of but never visited region twelve hours beyond," where a helper had been recently sent.

"Our road lay along the valley of the Euphrates, or rather wound up and down its steep, sandy banks. A timid, nervous woman would hardly enjoy a path six inches wide, thirty or forty feet above a swift, running river, knowing that the slightest accident would be likely to send horse and rider sliding into its muddy waters. But Miss P. is not one of the kind to be easily frightened, and if you were to ask her, I think she would say she positively enjoyed that ride. . . . . We were now only one hour from our village, but to reach it we must climb. We were fortunate in having a native of the village for a guide, for no one but a native would suspect the existence of a path or a village in such a place. After a continual series of windings and climbings, we reached the top, and there, literally upon the mountain top, was the village of Hazark. One cannot help wondering what could have been the inducement to build on the top of that barren mountain. Pure air, good water, and a *nearness to heaven*, especially the latter, were the only inducements I could think of.

"As we approached the village we were met by a crowd of men and children, each one anxious to welcome and do us honor. We were soon located in a house belonging to the brethren; then followed a series of salutations and welcomes from no less than thirty or forty persons, all members of the Protestant community. As we were the first foreigners that ever visited their village, every one was curious to get a look at us, and all were anxious to do us some little favor; but in no case did their curiosity amount to rudeness, which is generally so noticeable on a first visit."

A busy Sabbath. "Sabbath morning, before we had time to take our breakfast, a congregation of more than sixty gathered in our room, and we spent an hour preaching to the most attentive audience I ever saw in Turkey. After about an hour they came again, and again I talked an hour. Then they wanted to sing, which we did for an hour longer, and nowhere in Turkey have I heard so good native singing. One young man had learned to sing while attending school for a short time, somewhere in the Western Turkey Mission, and he had taught the others. After singing came another preaching service, conducted by the young man who was traveling with us. Towards evening I preached again, and the helper still again, after dark. Miss Patrick, meantime, had held several meetings with the women; so we had no less than *seven* preaching meetings in one day. The Armenian priest could find only two men to attend his service, at which he became so enraged that he cursed and swore, and refused to open the church; and at last accounts, it was still closed."

How the Truth reached the Place. "You

will be interested to know how the truth first found its way into that mountain village. I will tell the story as I had it from the lips of an old man in whom we became much interested, and who may be regarded as the first preacher of the gospel in that region. Twenty-five years ago he was learning a trade somewhere near Broosa, and accidentally got hold of a Turkish testament, which he read secretly for a long time. After a while he returned to his native village, and began to talk against the old church, and to preach the truth, as he understood it. Then several others, who were in trade in different parts of Western Turkey, also became partially persuaded. Finally, three young men were received into one of the Protestant churches near Broosa, and on their return to their village, five families separated themselves from the old church, and formed themselves into a Protestant community. No missionary preacher or teacher had ever visited them, but they had the Bible and hymn-book, and the Holy Spirit was their teacher.

"We had often heard of them, but not till this year were we able to send them a teacher, and to visit their village. They are to build a school-room and teacher's house in the spring, with a little help from the Board, and will also give half or more of a preacher's salary as soon as we can send them a suitable man. We have given them one for the winter, and hope he will do much to encourage and strengthen them. I think we may safely say there are in that village as many as fifty or sixty Protestants, several of whom we hope are converted men. We also found there one young man and two girls who wish very much to enter our schools in the spring. Perhaps we shall think best to receive them."

The Schools at Erzroom. "Our schools will close in three weeks. Our young men are preparing themselves for the winter's work, and we are busy locating them — trying to find the place best suited to each man, or the man best suited to each place. The demand being so much larger than the supply, it is difficult to decide just where to locate our handful of laborers, in order that the greatest good may result."

Mahratta Mission — Western India.

Mr. Bissell, of Ahmednuggur, reports an interesting Sabbath there on the 1st of September. Seven persons were received to the church on profession of faith, two of them his own daughters, and two girls and three boys from the schools. Several more, he thought, would be received in a few weeks. He adds: "I have had interested audiences recently in several villages in the Kolgav district, and if I mistake not there is promise of an incoming harvest there, at no distant day."

Mr. Harding, of Bombay, mentions the forming of a Methodist church there, growing out of Mr. Taylor's labors, though this was not his design at the outset. Most of the members are from the middle and lower classes of Europeans and Indo-Britons. The religious interest was deepest in January and February of 1872, but has continued, in a good degree, and a number of earnest lay workers have been raised up. The missionaries were looking forward to the expected visit of Dr. Seelye with pleasant anticipations and the hope of good results.

Madura Mission — Southern India.

Several letters have been received from the Madura mission, from which extracts will be given, mostly in the order of dates.

INCIDENTS ON TOURS.

Mr. Burnell, of Melur (18 miles north-east of Madura), wrote August 16: — "During the last ten days, Mr. Chandler and myself, with eight or ten catechists, have been itinerating in the region of Nuttam, and on to the Madura station district, till now, at our fifth camp, we are nearly half way between Madura city and Battalagundu. We have been somewhat hindered by frequent rains, but on the whole, have been much favored as to

opportunity for reaching the people, and as to health and vigor of the helpers and ourselves. We expect to go to the sixth camp to-night, and to break up on the 20th, thus making fifteen days, including the days of starting and closing. It has been interesting to me to go over ground again which was visited nine years since with Mr. Rendall, and five years since with Mr. Penfield. At Linganúdi there was then a Hindu ascetic, living in a broken and uncomfortable rest-house, his body covered with ashes, and he utterly refusing to speak. Now, nine years later, we found him in the same place, but instead of being speechless he was very talkative, though for the most part in a language we did not understand. He seems never to leave his miserable shelter, but relies on the villagers to supply his wants. His example of patient continuance in the service of idols and superstition, is one suited to admonish those unstable in the service of the Son of God.

"In our itinerating work, we are encouraged not unfrequently by attention and interest; and in one case by the assurance of a man that he had not worshiped idols since he heard us years ago. It can hardly be but that good results follow the itinerating work, now going on for the tenth year; but thus far fruit has not been generally apparent. During the last six months, Mrs. Burnell has been out frequently with me to visit the women in the places near Mélûr. In this way fifteen villages have been looked after in a new method."

Mr. Herrick wrote from Tirumangalam (12 miles south of Madura), September 5: "While on a tour among the congregations of Tirumangalam, in July, I received two men to the church and baptized two children. In one village I heard that an intelligent heathen man, whom I have known for many years, and in whom I have felt an unusual interest, had been dangerously ill, and was still unable to sit up. I sent word that I would call to see him before leaving the village, and when ready to start I went to his house, accompanied by a catechist. He was lying upon a mat, and as I approached him, raised his right hand to his forehead, as is usual in salutation, at the same time requesting me to pray for him. Doubting whether he intended this as the expression of a general wish that I should pray for him, or as a request to engage in prayer at that time, I told the catechist to ask him. He said he wished me to pray then. After speaking a few words to him, I knelt by his side and offered a short prayer; several of his relatives and neighbors standing around. This was doubtless the first prayer ever offered in that house by a missionary, or any other Christian. I sincerely hope it may not be the last.

"In a village where there is but one Christian with his family, several heathen have recently joined him in a request for a school, well knowing that none but a Christian teacher would be employed, and promising a rupee a month toward the teacher's pay. The heathen father of two boys in our day-school, lately bought a New Testament for each of them, paying, without objection, the price demanded."

NEW RAILROAD.

In the same letter Mr. Herrick writes: "You have doubtless been informed that a railroad is now in course of construction, to extend from Trichinopoly, already connected with Madras by railroad, through the Madura and Tinnivelly districts to Zuticorin, on the sea coast. This road is to pass within a few rods of the mission-house here, and the station is located within a quarter of a mile of our door. The very sight of the work in progress on either side of us is exhilarating, — from associations connected with our native land, a sense of the convenience to result from such a road, and its prospective influence upon caste and idolatry. The railroad must have considerable moral influence upon the people. Caste receives a shock among travelers by railroad every day; and it does not seem to me that people can long continue to worship blocks of stone, when daily accustomed to see the iron horse moving rapidly along with his heavy load."

DISPENSARY — A GENEROUS GIFT — SCHOOLS — CASTE.

Dr. Palmer wrote from Madura, September 4, 1872: "The dispensary has been very largely attended, and as a preaching stand, is unsurpassed in the city. In addition to the 300 rupees given by the city, Mr. Thomas Scott quietly sent me a thousand rupees, which, with the 300 given yearly now, by the city, I hope will enable me to carry on the dispensary for two years from last April without any aid from home, except in wages for helpers.

"The average daily attendance at the English school is about 70. All these come to the Hindu Sabbath-school, and they bring in many others from the government school. Here, assisted by Miss Sisson, we sow much seed; 'in tears' it is true, but we remember the promise.

"The school pays its own expenses and a little more. All castes attend, and in the same class we have Mussulmans, brahmins, chittys, and pariahs, taught, as it happens, by a brahmin. Notwithstanding this, some government officials are trying to revive caste distinctions in schools, and also to establish separate schools for Mussulman children, who have no caste, but who wish to learn Arabic, Hindustanee, and Persian, because the Koran is written in those languages. Imagine, if you can, government giving instruction in English, to enable the people to read the history of the Savior of the world! Such 'sectarianism' would move the foundations of the enlightened(?) English nation."

ORDINATION.

Mr. Chandler wrote from Madura, September 7: "The ordination of Mr. John Cornelius over the church here in Madura, is the principal event I have to record. He has been in the service of the mission as a teacher and preacher some twenty-four years, and has always borne a good character. His parents were Christians, and he had an unusually good Christian training. A younger brother is the Rev. Joseph Cornelius, a very highly esteemed native clergyman of the Church Missionary Society, in North Tinnivelly.

"The leading members of the church here have been thinking and talking over the matter of securing a native pastor for some two or three years, and commenced to raise funds to pay a part of his salary. In April last they circulated a paper among the members of the church, to secure an amount which would meet at least one quarter of Mr. Cornelius's salary, with the understanding that this should be increased. On our return from the Sanitarium, in June, I urged them to go forward and decide what they would do. At length all preliminaries were settled, and on Saturday, July 13th, the members of the Madura Church Union met to examine Mr. Cornelius, preparatory to his ordination. He had received and accepted the call of the church. Dr. Tracy was present and took a leading part in the examination. It was well sustained, and some very interesting facts in regard to his early religious history were elicited. He said that when he was small, his mother was in the habit of going alone, at five o'clock every Friday afternoon, to pray for her children, and in answer to her prayers all of them were converted in early life. His father, too, was very strict in the observance of the Sabbath, and his children had all inherited a special regard for that day.

"We had no doubt of his moral and intellectual fitness for the pastoral office, nor had we any doubt that he was better fitted for this East Madura church than any other available man. On Sunday, July 14th, we proceeded with his ordination. Pastor Mathuranaiker conducted the introductory exercises; Pastor Rowland, of the West Madura church, the moderator of the council, asked the customary questions, of both pastor and people; Dr. Tracy offered the ordaining prayer; Pastor A. Barnes, of Pasumalie, gave the right hand of fellowship; Mr. Washburn gave the charge to the pastor; and Mr. Chandler gave the charge to the people. Pastor Rowland also addressed the people, urging them very strongly, to assume, as soon as possible, the whole support of their pastor.

"The services passed off very pleasantly. In the afternoon, we had a communion season, at which the new pastor

received to the church three young men, two of whom were from Roman Catholic families. This first Sabbath of his pastorate was a pleasant one, and we trust these accessions will prove an earnest of very large additions in the future."

NATIVE EVANGELICAL SOCIETY—CONTRIBUTIONS.

Mr. Rendall wrote from Battalagundu (32 miles northwest of Madura), September 27: "It is now a week since I returned from our September meeting, during which we spent four days with our helpers. The different societies are in a very prosperous state. The Native Evangelical Society had added three to its list of pastors, and others will unite soon. There was no feeling of discouragement in regard to the expansion of the work before the society, but on the contrary, a readiness to go forward in the support of pastors, with no expectation of aid from the Board, even should there be a still greater increase of agents. Several pastors reported increased contributions from their churches, some having advanced from a quarter to half of the salary. This will go on until we shall have a number of self-supporting churches; and I confidently hope that this day is not far off.

"I am greatly interested in a simple plan of making weekly collections in grain, contributed by the women of our congregations. It is in fact an organized effort on the part of the women to aid in this work, and the beginning is auspicious. It will probably add twenty-five per cent. to our contributions, and I hope it will stimulate the men to give more than they have given."

Mr. Herrick also, in the letter from which extracts have been given, notices an increase of contributions by the people of his station districts, for the erection and repair of buildings, and the support of catechists and teachers. Mr. Colton, a native teacher in the theological school at Pasumalie, sends an encouraging account of the Native Evangelical Society, formed in 1853, to support catechists among the heathen in remote portions of the District. It now aids in the support of ten native pastors, received last year 1369 rupees ($684.50), and will probably need 2,000 rupees for the current year. They look forward with hopeful courage, Mr. Colton saying, "The work is of the Lord; and it is fast gaining ground in this District, where two millions of people are living."

Ceylon Mission.

SCHOOLS—NEED OF HELP.

Mr. Howland wrote from Tillipally, August 28, 1872: "It is a long time since I have written, but I have been much pressed with care and work since my return from Madras, where I went with my sons, to send them to America.

"You are aware that we have the training-school here at Tillipally now, The building which I occupied as a study is used for the school-room, and a bungalow has been built by the side of it, for the boys to eat and sleep in. The accommodations are rather small, but the school is not large. A new class has been taken since my return. Over fifty candidates for admission came to be examined, but we could take only fifteen. There are ten in the other class, making twenty-five in all. Those taken seem to be promising boys, and I am interested to find how large a proportion of them come already disposed to become Christians — some of them being in the habit of prayer to the true God. It gives me hope as to the influence of our village schools, from which they are taken. Two of the new class are church-members.

"I have also a theological class, just commenced, with four members now and two more expected next week. Of the six, three are married men, and all educated in our training-school. Mr. Snell assists me in their instruction. Teachers John and Jeremiah teach the classes in the training-school, and do *well*. It is hard for me to take this additional care and work, but there seemed to be no other way. We are very much in need of good native assistants.

"Mrs. H. and I have spent some time in laboring at out-stations, though not as much as we expected to, on account of

early rain, which made it inconvenient for us to be out. We had a company of assistants with us. I met more people in the evening meetings and at their houses than I often have done in the same length of time.

"We need reinforcement as a mission *very much*. Mr. Hastings is necessarily much occupied in connection with the college, and at the same time has more mission work and care thrown upon him than one man ought to have, so that I feel troubled about it; Mr. De Riemer is to go to the continent next month, on account of the feebleness of Mrs. De R., for a six months' stay; Mr. Smith seems to have repeated attacks of sickness; Dr. Green is absorbed in his own department and expects soon to leave for America; Mr. Spaulding is already eighty-one years old. I want to remain here till help comes, but I have fears that I cannot hold out much longer. Send help if you can, and as soon as you can."

Japan Mission.

CONVENTION OF MISSIONARIES.

A CONVENTION of Protestant missionaries in Japan was held at Yokohama, in September last — from the 20th to the 25th of the month — in accordance with invitations issued by the missionaries at that place. Matters of great interest in connection with the missionary work in that empire were carefully considered. The missionaries present were Messrs. Thompson, Carrothers, Loomis, Miller, and Hepburn, of the (American) Presbyterian Board; Messrs. Brown, Ballagh, Wolff, and Stout, of the (American) Reformed (Dutch) Board; Messrs. Greene, Gulick, Davis, and Berry, of the A. B. C. F. M.; Rev. E. W. Syle, acting consular chaplain at Yokohama.

Upon invitation, Rev. Robert Nelson, of the American Protestant Episcopal Mission of Shanghai, sat with the convention; also Capt. J. C. Watson, U. S. N., Dr. W. St. G. Elliott, and Mr. W. E. Griffis, elders of the Union Churches of Yokohama and Yedo, and the elder of the native church, were constituted members. Rev. M. L Gordon, M. D., arriving from the United States to join the American Board's mission, was also present at the last two meetings.

Dr. Brown was elected Chairman, and Messrs. Gulick and Miller were elected Secretaries.

A letter was received from the Rev. H. Burnside, of the English Church Mission, stating his reasons for not attending.

The action taken upon some of the more important matters appears in the following extracts from the minutes: —

Translation of the Scriptures. "The special committee to whom was referred the subject of the translation of the Sacred Scriptures reported resolutions, which, after amendment, were adopted as follows: —

"*Resolved*, That this Convention recommend the appointment of a Committee for the translation of the Sacred Scriptures into the Japanese language in accordance with the following plan: —

"1. That the Committee consist of one member from each mission desirous of co-operating in this work.

"2. That the members of this Committee be appointed by the missions to which they severally belong, and that each mission shall be competent to supply the place of its representative by another whenever it may so desire.

"3. That it shall be the duty of this Committee, aside from its own work of translating, to carefully examine and pass upon any translations of portions of the Word of God which may be presented to them for this purpose.

"4. That all translations accepted by the Committee be furnished to the several missions, in manuscript or other convenient form, at as early a day as possible, for general examination and criticism; and that all suggestions as to inaccuracies, infelicities, or mistakes in translation, be carefully considered and acted upon by the Committee before final publication.

"*Resolved*, That the American Protestant Episcopal Mission, the English Church Mission, and Père Nicolai, of the Greek Church, not being represented in this Convention, be invited to coöperate in consti-

stituting this Committee upon the above plan."

"The following gentlemen were appointed by the several missions represented in the Convention, namely, Rev. S. R. Brown, D. D. (who was also elected Chairman of the Committee), J. C. Hepburn, M. D., LL. D., and Rev. D. C. Greene.

"The Secretaries of the Convention were instructed to communicate with the American Bible Society and the British and Foreign Bible Society, informing them of the action of this Convention, and transmitting to them a copy of the above resolutions."

Organization of Native Churches. "Upon the subject of the organization of native churches, the following resolution was unanimously adopted: —

"'Whereas the Church of Christ is one in him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom, and much more in Pagan lands, where the history of the divisions cannot be understood; and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity offered by this Convention to agree that we will use our influence to secure, as far as possible, identity of name and organization in the native churches, in the formation of which we may be called to assist, that name being as catholic as the Church of Christ; and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren.'

"According to the regular order of business, discussions were held upon the following departments of missionary work: Preaching, Teaching, Raising up a Native Ministry, the Press, and Medical labors, and the following resolutions were passed: —

"'Whereas in the work of foreign missions the native element must constitute the chief means for its prosecution, —

"'*Resolved*, That we deem it of the utmost importance to educate a native ministry as soon as possible.

"'*Resolved*, That in order to further the publication of such a Christian literature as is needed in this country, a committee be appointed of one from each of the missions represented in this Convention, and chosen by their respective missions, to whom all books or tracts that may be put into the Japanese language shall be referred for criticism and approval, previous to publication, in order that the Tract Societies that may be asked to pay the expense of printing such works may be assured of the propriety of making appropriations for that purpose.'"

Medical Missionary Work. Resolutions were adopted commending medical labors as "a highly useful mode of conducting missionary work," recognizing the valuable assistance often given in this department by foreign residents in heathen lands, and favoring the organization, for this purpose, of medical missionary societies in Japan.

"The committee on miscellaneous business moved the following resolution: —

"'*Resolved*, That in view of the increasing use of the Roman letters in writing Japanese, and with the hope of their even being substituted by the Japanese people for the Chinese characters and kana, we deem it a matter of great importance that all missionaries and foreign students of the language should fix upon a uniform system of writing, and for this object recommend the system adopted by Dr. Hepburn, in the second edition of his Japanese and English Dictionary.'"

Before adjournment it was *Resolved*, "That the Chairman and Secretaries of this Convention be constituted a committee to call a subsequent convention of the missionaries of Japan, at such time and place as in their judgment shall seem advisable."

LETTER FROM MR. GREENE.

Mr. Greene wrote from Yokohama, September 26th: —

"The convention of which I wrote you

in my last has met and separated, after a most interesting and successful session. Our mission came up in full force, and Mr. Gordon, even, was able to be present during the last day. Neither the American nor the English Episcopal missions thought it best to send delegates, but the Rev. Mr. Syle, of Yokohama, late Seaman's Chaplain at Shanghai, and Rev. Mr. Nelson, of the American Protestant Episcopal mission at Shanghai, were invited to seats in the convention, attended all the meetings, and took prominent parts in the debates, adding much to the interest of the occasion, encouraging us, by their manifest sympathy, to hope that in the future our Episcopal brethren will heartily coöperate with us in all matters of common interest, as well as regularly unite with us in subsequent gatherings, which we hope we may have at intervals of two or three years."

"The subject which, in the minds of all, seemed the most pressing, was the same that, in our mission meeting last July, we thought best to bring to the notice of the Prudential Committee, namely, coöperation in the translation of the Bible. . . . . At the outset we had no doubt but that the result would be formally what it is, but that all should so cordially acquiesce in it, we hardly dared to hope, and cannot but regard it as an evident sign of the Divine favor.

"With reference to the question of Church Union . . . . we are encouraged to hope for union on terms satisfactory to all. The majority of our Presbyterian friends seem ready to concede all we could reasonably ask. Prof. Seelye, when with us, expressed himself most decidedly in favor of an organic union if such could be brought about, and we now think it can, eventually.

"With reference to the education of the native ministry, we hope some day to be able to work economically by making one institution do the work of several, but we none of us think it expedient to make any move in that direction at present, though there are even now several men in process of training at Yokohama, and we have reason to hope that at Kobe there will before long be one or two looking forward to the preaching of the gospel.

"On Sunday afternoon the convention met with the native church to celebrate the Lord's Supper, at which exercises were conducted both in Japanese and English. It was an occasion of the most intense interest to us all, and one which we can never forget. Mr. Davis spoke of it as the most delightful day of his life, and we could all sympathize with him in saying so.

"The value of the conferences we have enjoyed with our missionary brethren, and the gatherings of the native Christians which we have attended, cannot be too highly estimated; the experience here will prove itself valuable in our efforts at missionary work in our own peculiar fields.

"To me, personally, the issue of these meetings comes home with peculiar force, bringing, as it does, my appointment on the committee for the translation of the Bible. I feel myself incompetent in every respect for a work of such importance, yet I do not feel at liberty to decline the appointment. Just how we shall enter upon the work has not yet been decided, nor has any opportunity yet offered for a conference on this subject. We have simply met once to choose our chairman, who is to be Rev. S. R. Brown, D. D."

CHEERFUL ENTRANCE ON THE WORK.

Mr. Gordon, who reached Yokohama September 24th, wrote briefly on the 30th: "I believe it is Carlyle who says, 'Blessed is the man who has found his work,' and as I look upon this beautiful land, as I see the rapid strides which it is making toward civilization, as I see these minds so willing to receive Christianity, I feel like shouting Eureka! Eureka!

"It seems to be the impression that I am to go to Osaka, but this will not be decided, I believe, till I go to Kobe. I shall consult the will of the mission, as they probably know more about the case than I."

On the 17th of October he wrote that the mission had assigned him to the Osaka station.

Micronesia Mission.

A few brief letters from Micronesia have recently come to hand, two of them copies of letters to the Secretary of the Hawaiian Board. One from Mr. Sturges, of Ponape, was sent by a whale-ship, and two from Ebon, Marshall Islands, were sent by the U. S. steamer *Narragansett*, by way of Sydney. The more important portions will be given here.

MRS. DOANE'S HEALTH — SLAVERS — CALL FOR HELP.

Mr. Sturges, expecting soon to be left with no American associate, wrote on the 3d of May, 1872: —

"Mrs. Doane's health is no better; there is no help for us; she must get away in the *Morning Star*. It is a great pity she must wait so long.

"There is little to report from our island. Two slavers have called here. One came in for supplies, the 'steward' left, and gives shocking reports of stealing and shooting all along in Eastern Micronesia. They have gone west. It is fearful to think of the hate and revenge in store, and likely to be visited upon the *Morning Star!* Will not something be done to put a stop to the movements of such desolating craft?

"Our work goes on *slowly*, but I hope *surely*. Our meetings are all well attended, and some new regions are coming into the light. With the 'care of all the churches,' we can do little at school teaching. I started Mrs. Sturges' school and carried it on three months, but found I could not stand it. I have kept up a class specially with reference to teaching at this place. I have also been able to carry on schools at my three stations, under native teachers. They do well. We mourn over the little we can do to 'go forward' in our weakened state. We find our people poor 'timber' to manufacture into foreign missionaries. We have some who are quite helpful at home, but see not how we can have any ready to go west this season. If some two or three were mated equally we could have teachers to go! It is one of the many strange things about our people that they will not 'pair off' so as to have man and wife equal in age, sense, good looks, or anything else! This is one of the great difficulties in the way of getting teachers.

"What light and help have you for us? What am I to do if left alone with all this work upon me? I still feel, as I have long felt, that two American families, in good health, could so develop this field (island) as to raise up teachers to take their places soon, and also to supply many of the isles around. If we can have help so as to carry on a training-school here, we can do a good work; but if help cannot be furnished us, we cannot do more than keep our churches along as they are.

"We pray much for our dear Micronesia, and are happy in the feeling that you will do all you can for us."

EBON — SCHOOLS — PROSPECTS.

Mr. Whitney wrote from Ebon, August 27th: —

"The *Narragansett*, U. S. N., is now at anchor in our lagoon, bound direct for Sydney, and will take our mail. We learn that she has placed affairs at Apaiang and Tarawa in a better condition. I do not think the natives of Tarawa are as ready to fight as they were before her visit. She reports the *Morning Star* as having been at Apaiang, and we also suppose she was seen at Butaritari on Sunday, August 18th, by a trading vessel.

"Our flock is increasing, and I trust that there is growth, advance, among the older members. We see, almost weekly, some new one, or some one who had fallen, coming back again with the voice of penitence. On one of the islets, Enelok, there is a work in progress which encourages us very much. Several have come forward, and we hope to hear from others.

"Another pleasant feature of our work is the interest now apparent in our schools. The number of pupils is on the increase, and the interest is much more apparent than heretofore. Different parts of the island are wishing schools, and we had last week four in session. But our men are not sufficiently trained yet to labor away from our inspection, at least not many of them. We much need more books, and have prepared copies for reprint, and also new translations. The

old editions are exhausted, except Acts. We are now discussing as to the best plan for supporting native teachers in the schools. I think we shall be able, in perhaps three or four years, to establish free schools supported by the people. What we want is, to place the schools on such a footing that both teachers and scholars will feel that they are theirs.

"In regard to teachers — shall we call them catechists? — who are upon the different islands, we must support them to some extent, but they will be cared for in great measure by the people to whom they go. There is much readiness on the part of some of the chiefs to help them, and some are doing it because they feel that the education they receive is a compensation. The chief who planned to kill Aea and all the mission is one who helps most, and is learning, we trust, the true way."

WAITING FOR A MAIL — SORROW.

Mr. Snow also wrote from Ebon, August 27th. Readers cannot fail to sympathize with the mission company as they read.

"As the *Morning Star* is still below the horizon, so far as we Ebonites are concerned, and as we have a convenient opportunity for getting letters homeward by the way of Sydney, by the U. S. steamer *Narragansett*, allow us to report ourselves — we four Americans — as in our usual health; or at least as well as could be expected of those so long without a mail! Not a word yet from home since we left San Francisco last year, June 23d, nor from Honolulu since July 22d of last year, until yesterday, when the arrival of the *Narragansett*, Capt. Meade, brought us Honolulu and some American papers. Our English and German friends have kindly favored us with an occasional foreign paper.

"You can judge of my surprise, but not of my sorrow, on opening the first of those papers last evening. The first thing my eye fell upon was a notice of the death of my very dear Hawaiian associate, Rev. H. Aea, who returned to Honolulu last year with his children, after the death of his wife on Mejuro. He was expecting to return, and we were anticipating his return on the *Morning Star*, to continue the work he had so well begun on that island, the most populous of our group.

"So far as I could learn, he had won largely upon the confidence and respect of the chiefs and people; and the way seemed fully prepared for his accomplishing a great and good work there. It is a dark providence that has taken such an efficient worker from our little band, and at such a time.

"He came to Ebon some two years in advance of me, so that when I came, in 1862, I was delighted to see what an efficient co-laborer Mr. Doane had in the work of the gospel, for Ebon and these Marshall Islands. As an enthusiastic and successful teacher, I suspect there has not been his equal among all the Hawaiians in Micronesia. I miss him the more, as we worked so long and so pleasantly together here on Ebon. But the Master knows our wants, and feels them more than we can; and he knows, too, how they are to be supplied. To him is our prayer, and in him is our trust.

NATIVE HELPERS CALLED FOR.

"We are not unmindful of the fact that these providences point significantly to the importance of trying to man our field with our own native forces. And we have already three efficient men, with their wives, in the harness and at their work; one of them on Jaluij and two on Mejuro. But they all greatly need the special training of our theological school, as soon as it shall be established. And we are having urgent calls from other islands for teachers and laborers; especially from the island of Arno, which has just had a rough survey by Capt. Meade. The chief there is very desirous that I should visit him, and says he thinks I do not love him, as I do not send him a missionary. He said to one of our church-members not long since, with much feeling, 'It is not money or property that I want so much as a missionary.' It is difficult to say what may be the motives prompting him to such an earnest call; but the fact is interesting, as he is the highest chief on one of our most populous islands; an island, too, on which a boat's crew of six men has been murdered since I have been living on Ebon. I received,

recently, a large needle used for making mats, made from a bone of one of those men. They report the boat as having touched there for water, and as soon as the crew were scattered a little, they fell upon them and murdered them all. I wish very much that I had a good Hawaiian to go there at once. And what are we to do for Mejuro, now that Aea is gone?

"I am so disappointed to learn that there are no new missionaries on the *Morning Star* — not even dear Mrs. Sturges, returning to her lone husband and her loved work on Ponape! Perhaps the arrival of the vessel will throw some light upon this darkness. We have been looking for her almost hourly, since last Thursday, when we heard that she had been seen the Sabbath before, at Butaritari. But the winds have been light part of the time.

"Replies to letters — official and others — must be written after those letters reach us, if they ever do. We shall get accustomed to delays in our mail department one of these days, or years, perhaps, so that we shall be more patient. But those dear children — the parental heart cannot well restrain its yearning for some word to break the long silence, that we may at least know whether they yet live. We are trying to learn more of that, 'Like as a father,' — and of the blessing those receive, who, not having seen, yet have believed."

MISCELLANY.

PROGRESS IN MADAGASCAR.

The "Chronicle" of the London Missionary Society, for November last, contains an article illustrating the progress of the gospel in Vonizongo, a large district about forty miles to the northwest of the capital of Madagascar. Some churches and schools were gathered there as early as 1827, but "scarcely had the gospel taken root, when some of its professors were called to seal their testimony with their blood." Cases are mentioned illustrating their faith and decision. "Ramitraha, a noble, a descendant of one of the most distinguished chiefs of the country, when asked to take the oath as invoking the idols, replied, 'God has given none to be worshipped on earth, nor under heaven, except the name of Jesus Christ.' 'Fellow!' exclaimed the officer, 'will you not worship the departed kings, and the idols which raised them up?' To which the steadfast confessor replied, 'I cannot worship any of them, for they were kings given to be served, but not to be worshipped. God alone is to be worshipped forever and ever, and to him alone I pray.' This faithful Christian sealed his testimony to Jesus Christ with his blood, in the flames."

"When the judge urged the people to take the oath which recognized the idols, and to implore the prescribed curses on themselves if they violated it, Rabodomanga stood forth, and said, 'I do not pray to wood and stones, nor to the mountains. Unto God alone do I pray; for he is great. He cannot have associates.' One of the officers said, 'You wretch! Will you not pray to the spirits of the ancestors, and to the idols?' The heroic Christian woman answered, "I do not pray to these; it is God alone that I serve.'"

After the renewal of missionary labors on the island, visits were made to Vonizongo, and in July 1871 an English missionary settled there. In January, 1872, he wrote: "All that I have been brought in contact with has been of the most cheering and encouraging character, quite beyond all my most sanguine expectations. Of course there is still, and will be for a long time to come, an awful amount of ignorance; but who in their senses could look for, or expect, anything else? And, in fact, if their opportunities for receiving instruction are taken into account — and they most certainly ought to be — I question very much if they ought not to rank very high indeed as a

most advanced and intelligent people. Why, if one thinks but for a moment of what those very people were only a few years ago, and what they are now, it seems sometimes almost too difficult to believe that all is real, and not a dream. They have been from the first a most earnest people, and most anxious to learn all they can. They have a most marvelous knowledge of their Bibles and the New Testament; they do read them, whatever else they may or may not do. I used to think that in Scotland the people read their Bibles well, and I think so still; but Vonizongo (if not Madagascar as a whole) leaves Scotland far behind. Of course many read the Bible and the New Testament because they have no other book to read; but I even think that of itself is good. But then it must be told, on the other side, that many, very many, read them because they love them."

"In 1863, when Mr. Cousins made his first visit to Vonizongo, he found three churches — namely, Fihaonana, Farenana, and Ankozolu, with a membership among the three of 122; now there is a membership of 1,991. Then there were but 615 adherents; now there are 25,596. Then there were but three churches really, and now there are 126. He did not, because perhaps he could not, tell how many were able to read; but I think that, if we put them down at eighty, we do them more than justice. But now there are upwards of 2,000 able to read the Word of God, if they are not able to possess it. There is no word of what money they had raised then, but it could not be much. But this year they have raised, as you will see from the figures, between school fees and collections, 696 dollars."

IMPRESSIONS IN JAPAN.

Rev. J. E. Walker, on his way to join the Foochow mission, China, reached Yohohama, Japan, in season to attend some sessions of the recent missionary convention there. In a letter to "The Pacific," he writes: —

"In regard to raising up a native ministry in Japan, encouraging statements were made. There are among the native converts at Yokohama some five or six young men desirous of entering the ministry. They are part of a number of young men who have been partly educated at the expense of the government, but have recently been thrown upon their own resources. The native church at Yokohama is mainly composed of this class of young men. The native preachers, it is said, will need an education sufficiently thorough to enable them to meet the objections of scientific atheists. There is now a strong tendency to infidelity. Idolatry is at a discount; but atheism, not Christianity, is taking its place. This is largely due to the influence of German physicians, employed as medical instructors. . . . .

"It will be a long time yet, before the translation of the Bible can be completed, and even when done it will not be equal to the English translation; for the Japanese language is much inferior to the English to express spiritual ideas. A Japanese convert, who could read both Chinese and English, was once asked which version of the Scriptures he preferred, the Chinese or the English. He answered, "The English, by all means; for it is so SPIRITUAL." A knowledge of the English would, it was claimed, give them a better understanding of the spiritual truths of the Gospel.

"The present state and prospects of the Japanese missions reminds me of the negro's illustration of faith: "S'pose de Lord tell me to jump t'rough a stone wall. I can jump at de wall; dat am my part. De goin' t'rough belongs to de Lord." Sending missionaries to Japan looked like sending them to jump through a stone wall. But they did their part, and the Lord is doing his.

FEARS HE MAY BE TOO LATE FOR JAPAN.

The "Spirit of Missions" gives some account of a Japanese young man in California, whose "moral and religious history has been very interesting." He is now in school under the auspices of the Evangelical Education Society, and it is hoped that in due time he will go as a

preacher of the gospel to his countrymen. In a recent letter to the Secretary of that Society he says: —

"I received duly your kind letter announcing me that you will afford me any possible aid. I am very glad to hear such kindness; but still greater joy was the one letter from my friend in Yokohama. I thought I lost all my friends in Japan, but they remember me, and sent me most welcome letter from their society, which was established by them."

He then mentions the formation by these his friends of a native Church, and says of them: "Most of these are prominent men in our country; nearly all of them can read and write Chinese, English, Dutch, and Japanese, better than I can. They made such bold advancement in their undertakings as our Mikado could not oppress their growth nor the people resist their doctrine, which they believe."

In concluding his letter he says: "I am afraid that I will be too late to become a missionary to Japan, for if they continue so a few years more, our country will not need missionaries, but rather send them out to other heathen lands. Therefore recommend to all those who desire to become a Missionary to Japan to go soon, and begin now to preach; for the time is very short, but the work is great."

A SHORT CHAPTER OF MISSIONARY EXPERIENCE.*

My training was long enough. I only make the chapter short to suit the occasion; and time would fail me to tell of all the lessons I have had to learn.

It seemed an easy thing to be a teacher to a set of ignorant men and women, and to try to reach their hearts by love, and tell them simply the story of the Cross and the love of God to them. But the hard facts were not like the theories. The people were shrewd and not simple, and their whole constitution of mind, and their habits of thought, where they did think, were so different from ours! I found I must modify my notions. Failing to make Americans of them, as I fondly tried, I conformed to them, and tried to understand how our beloved brother Paul, "became all things to all men," that he might gain some. I yielded nothing in principle, but much in other ways.

One great mistake we made in educating the children, especially the boys. Taking them from their wild, free life, it was not well to confine them in school, as we do our children in America; and even here some are beginning to find that it is not well. I knew of but one way, the routine of school; but the children began to droop, and before I was well aware of it, their lungs began to give way.

It was not easy to get much help in medical advice, and it was not till some precious lives had gone that I learned wisdom, and gave them more freedom, even at the expense of a longer time of study.

Their diet was very simple, and much less nourishing and stimulating than ours; and so I found they could not do as much brain work; and fresh air was of the last importance to them.

For a long time our quarters were limited. I wished some of our friends, who were accustomed to the school-houses and academies of this country, could see the place, which we called *schools*. And often before I was aware, I would find the air close and exhausted; and of course we all drooped. It was killing my scholars. By degrees I learned this and ceased to talk of "Providence," except as enacting laws which we must obey. God takes away no lives arbitrarily, and some things which I had regarded as "mysterious dispensations," were simply the penalty of breaking natural laws.

This was merely one of the lessons to be learned; and if any man needs to have all his wits about him, and a good supply at that, it is the missionary. Learning to spare the people and the children much confinement, and to keep them in the free, fresh air, as much as possible, they have suffered less from attempts at civilization.

The laws of health and life do not seem to have been repealed, even in heathen lands. The nearer we come to obedience

* Sending this article for publication in the Missionary Herald, the writer says, "It has a purpose which I cannot as well reach in any other way."

to all these laws of God, the better our prospect of well doing on Christian or on heathen ground.

ROMANISM IN SYRIA.

THE "Foreign Missionary," for December last, gives the following among items of recent intelligence from Syria:

"About five years ago, the French Papal Sisters of Nazareth, opened a great school for girls in Beirut, with large means at their disposal. They drew in many girls from the leading Greek and Maronite families. A private note from Dr. Jessup, dated Beirut, October 5, will show what they are now doing. He says, 'Those famous French Sisters of Nazareth are in trouble. A Greek girl from Cyprus was in their school, but her guardian could never see her alone. At length she slipped a paper into his hand when he was with her, and on going out he read it. She begged him to send for her mother, as she was in distress. Her mother came from Cyprus and took her out. The stories she tells of the Jesuits and the nuns, are of a piece with what is always occurring in these diabolical schools of celibacy. When the girl was leaving, the Sisters called her aside and told her if she ever told of what was going on in that institution they would kill her, wherever she was. On leaving, they *very sweetly* told her that as she would no doubt be sea-sick on the voyage to Cyprus, she had better take some lemonade powders, which were a sure preventative of sea-sickness! The powders were afterwards given to a doctor, who analyzed them, and found them to be *poison!* The friends and guardians say that they shall publish the facts in the case.'"

A ZULU PASTOR.

MR. BRIDGMAN, of the Zulu mission, in a recent letter, says of the Rev. Rufus Anderson, native pastor. "I think he is more and more looked up to and loved. His preaching is with power, tact, spirituality, and modesty. He spends nearly two hours every day with me in my study, going over, verse by verse, the New Testament. This is as good an exercise for me as for him. He gives to this work the choicest part of every afternoon. A powerful chief recently said to me, 'Our people love to hear that man preach. He *feeds* them.'"

GLEANINGS.

—— Bishop Willis, who has recently gone out to Honolulu from England, as the successor to Bishop Staley, writes, under date of July 29, 1872, to an English journal: "It is too sad to think of the low ebb to which our church has sunk here." He makes an urgent plea for English funds, as necessary to the revival of what he might not improperly term "the lost cause."

—— Shanghai is the stronghold of the Romanists in China. They have a large cathedral there, besides flourishing mission establishments. Their adherents in and around the city are said to number 80,000..

—— Twenty Protestant missionaries are now to be found in Peking, representing seven different societies. Dr. Blodget, of the American Board, was the first to enter this capital of China.

—— The Veda is just now much extolled by some Western scholars, and rather boastfully compared with the Bible. Max Müller says, that at the present day "but few Brahmins can read and understand the Veda," to say nothing of the mass of the people. How pertinent then the suggestion that the Hindoos be referred to their own sacred books for instruction! How impertinent that an accomplished English scholar should recently have been invited to expound the sacred books of the Hindoos to native scholars!

—— An edition of the New Testament in the Russian language, under the sanction of the Greek Church, is going into circulation. The agent of the British and Foreign Bible Society, at Odessa, reports the sale of 40,000 copies within the first six months of 1871, and hopes to sell 100,000 annually.

—— There is reason to hope that the terrible famine in Persia is now past. The loss of life, and the suffering, have been

unprecedented. Thousands upon thousands have perished, while no effort has been made by the government to give any employment or relief. At the last report there was a prospect of an abundant harvest.

—— The horrible atrocities perpetrated in Micronesia by slave ships, are seriously interfering with missionary work, and endangering the safety of the *Morning Star*. How long are representatives from Christian lands thus to dishonor the very name of civilization? Two of these vessels recently called at Ponape for supplies.

—— The Wesleyans report a membership of 689 in Italy, and 586 scholars in schools. The number of communicants in the Italian Free churches is not far from 1,000; in the Waldensian churches a little less than 2,000. The Baptists number less than the Wesleyans; hence the entire number of communicants in evangelical churches falls short of 4,000. The hearers of the gospel are twice as many. These figures represent the entire Protestant population outside of the Waldensian valleys. They differ materially from the statements of Father Gavazzi, but are believed to be correct.

—— The Moravians report 1,156 converts on the coast of Labrador. The Bible complete, in the Esquimaux language, has recently been distributed among the heads of families. In South Africa, the Moravians reckon 8,814 converts; in Surinam, 23,703.

—— The Brahmo Somaj movement in India appears to be on the decline. As a spiritual agency, to which it has made such high pretension, it is now at a very low ebb. The Unitarian missionary at Calcutta, the Rev. Mr. Dall, — who has been making some advances to be taken into fellowship, — does not receive a very cordial welcome. The term "Christian Brahmo," by which he designates himself, is regarded as absurd.

—— The congregation of the 3d Avenue Chapel, New York, recently sent a telescope, worth about $50, to the school at Tungcho, China, under the care of Miss Jane E. Chapin.

—— Dr. Hepburn, of Japan, has just carried through the press a new edition of his Japanese-English Dictionary — a most valuable aid to young missionaries.

—— The Gospel of Mark has just been put in circulation in Japanese. It meets with a ready sale.

—— Mr. Yung Wing, who has been the means of inaugurating that great movement on the part of the Chinese government of sending Chinese young men here for education, was started on his course at a mission school in China.

—— The religious interest at Bombay, which began in connection with the labors of Rev. Mr. Taylor, a Methodist evangelist, a year ago, continues with unabated interest. At a recent meeting, about two hundred persons were present, who professed to have received the grace of Christ.

—— A Theological Seminary was opened at Honolulu, Sandwich Islands, October 1, 1872, in which Rev. J. D. Paris, Rev. B. W. Parker, Rev. H. H. Parker, and Rev. D. Baldwin are Professors. Mr. Paris is the President. May the school do much to raise up a competent native ministry for the Hawaiian Islands, and missionaries for other islands of the Pacific.

—— The evangelization of Mexico has been begun in good earnest. The American and Foreign Christian Union has an interesting work in progress at the capitol, and at Monterey; the Presbyterian Board has established a mission at Cos and Zacatecas; and the American Board has just sent two missionaries to Guadalajara, with a view to labors in the west and northwest.

BIBLIOGRAPHICAL.

Republication of the Gospel in Bible Lands, — History of the Missions of the A. B. C. F. M. to the Oriental Churches. By RUFUS ANDERSON, D. D., LL. D., late Foreign Secretary of the Board. In two volumes. Vol. II. Boston: Congregational Publishing Society, 1872.

This second volume fulfills the promise of the first. Full details of the work in so vast a field, and of the men and women engaged in it, were quite impossible within the limits proposed. A brief yet just account, a comprehensive survey, was all that was possible, and that is here offered

to the public from the only pen that was fully competent to present it. The story of the Nestorian and Syrian missions fitly closes with their transfer to the Presbyterian Board. The narrative of the work among the Armenians is brought down to 1872. Such a history as this had come to be a necessity, not only to the missionary student, but to all who would have a just and satisfactory view of the present condition and prospect of the missionary enterprise in Western Asia. The friends of missionaries who have been called to rest from their labors, will find the same kindly and generous appreciation of character that gave so much interest to the former volume.

A carefully prepared list of the missionaries who have been connected with the different missions, and of the various publications issued from the mission presses, followed by a copious index, add much to the value as well as the completeness of the history.

Bible Work in Bible Lands; or, Events in the History of the Syria Mission. By the Rev. Isaac Bird. Fully illustrated. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut Street.

This is a valuable contribution to the history of the Syria mission, by one of the early missionaries of the American Board in that interesting field. The volume is largely confined to the period of the author's own labors, and is thus the record, to a great extent, of an eye witness. It brings before the reader, with fresh interest, the thrilling story of the trials and hardships of those who laid the foundations, on a hard and barren soil, for the great work now in successful progress. For the sake of readers not familiar with missionary history, we are glad of the *one* reference, on page 429, near the close of the volume, to the fact that this mission was, until quite recently, connected with the American Board. It may thus be inferred that the noble men whose record is here given, went out under its auspices.

The fine paper and type, and the illustrations, add much to the interest of the volume.

Romanism as it is; an Exposition of the Roman Catholic System, for the use of the American people; embracing a full account of its origin and development at Rome and from Rome, its distinctive features in theory and practice, its characteristic tendencies and aims, its statistical and moral position, and its special relations to American institutions and liberties; the whole drawn from official and authentic sources and enriched with numerous illustrations, documentary, historical, descriptive, anecdotical, and pictorial; together with a full and complete Index. By Samuel W. Barnum, Editor of the Comprehensive Dictionary of the Bible. Connecticut Publishing Company, Hartford, Conn.

The title-page above given, exhibits the object and scope of this work. It is a storehouse of valuable information on the character and aims of Romanism, its contents well arranged and indexed for the convenience of the reader. The author has kindly placed several copies in the hands of missionaries, for their use.

These for Those. Dr. Warren has issued a new edition of this valuable little book, bringing to view some of the compensations received by the Church for effort in the cause of missions. The work is worthy of extensive circulation. See advertisement in this number of the Herald.

ARRIVALS.

Rev. J. E. Walker arrived at Foochow, China, to join the mission there, October 16, 1872.

Messrs. Marsh, Baird, and House, with Mrs. House, on the way to the European Turkey mission, and Miss Noyes, who will probably go to Central Turkey, reached Constantinople November 10.

DEATHS.

At Madura, India, September 2, Rendall Ames, an infant son of Dr. H. K. Palmer, of the Madura Mission.

At Tirumangalam, India, September 5, Sarah W. A. Yorke, infant daughter of W. Yorke, Esq., and the late Mrs. Yorke, — formerly Miss Ashley, of the Madura mission.

At Brooklyn, N. Y., November 25, Walter S. Griffith, Esq., formerly, for several

years, a highly esteemed member of the Prudential Committee of the A. B. C. F. M.

At Stockbridge, Mass., November 19, Rev. Josiah Brewer, formerly (1826 to 1828) missionary of the American Board at Smyrna, Constantinople, and the vicinity.

At Englewood, New Jersey, December 2, Rev. J. H. Dwight, son of the late Dr. H. G. O. Dwight, of Constantinople.

At Constantinople, Turkey, in October, of diphtheria (date not given), Fannie and Lizzie, two daughters of Rev. J. K. Greene, of the Western Turkey mission.

At Constantinople, suddenly, November 15, Mrs. Mary A. Dwight, daughter of Rev. Dr. E. E. Bliss, and wife of Mr. Henry O. Dwight, of the Western Turkey mission, aged 28.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.		
Gorham, Two friends,	11 00	
Mechanic Falls, J. M. Eveleth,	2 00	
Portland, Plymouth Cong. ch. and so., with previous dona's, to const. CHARLES S. D. GRIFFIN, Jr., and CYRUS NOWELL, H. M.; m. c. 3 months, 40.56; State st. ch. and so. m. c. 8.87;	49 43	—62 43
Lincoln and Sagadahoc counties.		
Waldoboro, 1st Cong. ch. and so.		27 25
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.	11 20	
Hampden, Cong. ch. and so.	32 39	
Holden, Cong. ch. and so.	13 00	—56 59
Somerset county.		
Skowhegan, Rev. Webster Woodbury,		6 68
York county.		
Alfred, Cong. ch. and so	45 50	
South Berwick, Cong. ch. and so. (of which from Dea. John Plumer, to const. ELLEN E. LYONS, H. M., 100;	145 66	
West Newfield, Cong. ch. and so.	16 00	
Wells, 1st Cong. ch. and so.	5 09	
York, 2d Cong. ch. and so.	13 50	—225 66
		378 61
Legacies. — Portland, John C. Brooks, add'l,		1,328 50
		1,707 11

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Harrisville, Evan. Cong. ch. and so.		8 50
Grafton county.		
Piermont, Cong. ch. and so. m. c.		4 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, G. F. S., annual,	10 00	
Francestown, Cong. ch. and so.	25 06	
Lyndeboro, Cong. ch. and so.	15 60	
Manchester, a friend,	30 00	
Nashua, Pearl st. ch. and so. m. c.	11 29	
New Ipswich, Cong. ch. and so. m. c.	13 10	—105 05
Merrimac co. Aux. Soc.		
Canterbury, Rev. J. Doldt,	5 00	
Pembroke, Rev. Isaac Willey,	10 00	—15 00
Rockingham county.		
Hampstead, Cong. ch. and so. 6.88; Miss Mary Sanborn, deceased, 7.30;		14 18
Strafford county.		
Dover, Belknap Cong. ch. and so.	30 00	
Sanbornton, a friend,	2 00	—32 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so., with other dona's, to const. Rev. LEVI RODGERS, H. M.		45 00
		223 73

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
Lyndon, 1st Cong. ch. and so.	12 92	
St. Johnsbury, North Cong. ch. and so.	55 68	—68 60
Orange county.		
Brookfield, 2d Cong. ch. and so.		25 60
Rutland co. James Barrett, Agent.		
Brandon, Cong. ch. and so. m. c.	28 00	
Pittsfield, Cong. ch. and so.	10 00	—38 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Springfield, L. N. Barnard,	10 00	
Woodstock, 1st Cong. ch. and so. m. c.	9 14	—19 14
		151 34
Legacies. — Chelsea, Mrs. Martha D. Bliss, by Edward Douglass, Ex'r,		166 40
		317 74

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch. and so. m. c.	23 32	
Harwichport, Mrs. Susan Allen,	10 00	—33 32
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Pittsfield, a member of 1st Cong. ch.		6 00
Boston and vicinity.		
Boston,		623 66
Bristol county.		
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New Bedford, Pacific ch. and so. m. c.	17 00	—156 17
Brookfield Asso'n. William Hyde, Tr.		
North Brookfield, 1st Cong. ch. and so., add'l, to const. P. H. KELLOGG, Dea. L. S. THURSTON, and Mrs. M. S. GRIFFIN, H. M.		135 66
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Boxford, Cong. ch. and so.	40 00	
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Lowell, 1st Cong. ch. and so., add'l, to const. Dea. SAMUEL C. EATON, H. M. 32 67
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RHODE ISLAND.

Providence, Beneficent Cong. ch. and So. m. c. 52.23; Pilgrim ch. and so. 20.87; Miss Marsh, a thank-offering, 1; 74 10

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Green's Farms, Cong. ch. and so. 193 07
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Plainville, Cong. ch. and so., to constitute WALTER HART, H. M. 125; Mrs. C. Lewis, 1; 126 00
Plantsville, Cong. ch. and so, 149 16
Southington, Cong. ch. and so. (of wh. 100, with previous dona., to const. Rev. ALEXANDER and Mrs. ELLA C. HALL, H. M. 281 10
South Windsor, Cong. ch. and so. 75 26
Unionville, Cong. ch. and so. 40 80—1,655 21
Litchfield county. G. C. Woodruff, Tr.
Goshen, Cong. ch. and so. 104 67
Litchfield, Cong. ch. and so. 55 00
Milton, Cong. ch. and so. 15 00
Plymouth, Cong. ch. and so. 130 77
Thomaston, Cong. ch. and so., to const. ALBERT R. NETTLETON and JONATHAN M. PECK, H. M. 330 00
Washington, Cong. ch. and so. 185 00
Watertown, Cong. ch. and so. (of wh. from Eli Curtiss, to const. Rev. G. A. P. GILMAN, H. M., 100); 161 15
Woodbury, North Cong. ch. and so. 35 00—1,016 59
Middlesex county. John Marvin, Tr.
Chester, Cong. ch. and so. (of wh. $20 for Zulu), 51 01
Clinton, Dr. D. H. Hubbard, 50 00
Higganum, Cong. ch. and so. 35 00
Killingworth, H., 3 00
Middletown, J. F. Huber, for Madura, 1 00
Portland, Cen. Cong. ch. and so. 18 50
Westbrook, Cong. ch. and so. 62 61—221 12
New Haven county. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. (of wh. from G. W. Shelton, to const. C. W. SHELTON, H. M., 100); 215 77
Guilford, 3d Cong. ch. and so. 40 00
Milford, 1st Cong. ch. and so. 300.54; Plymouth, Cong. ch. and so. 115; 415 54
New Haven, East ch. 15; 1st ch. m. c. 22.26; North ch. m. c. 8.10; 45 36
South Britain, A Sister in Christ, 12 00
Southbury, Cong. ch. and so. 71 10
Waterbury, 1st Cong. ch. and so. 6.25; 2d Cong. ch. and so. 286; 292 25
West Haven, Cong. ch. and so. m. c. 12 25
Whitneyville, Cong ch. and so. 135 50—1,239 77
Tolland county. E. C. Chapman, Tr.
Columbia, Cong. ch. and so. 83 21
Windham county. Rev. H. F. Hyde, Tr.
Brooklyn, 1st Trin. ch. and so. 109 42
Wauregan, Cong. ch. and so. 10 00
Woodstock, 1st Cong. ch. and so. m. c. 46 94—166 36

5,009 61

NEW YORK.

Albany, L. J. Rundell, to const. Mrs. V. B. RUNDELL, H. M. 100 00
Camden, Cong. ch. and so. 22 41
Churchill, Cong. ch. and so. 36 10
East Bloomfield, Cong. ch. and so. (of wh. from W. C. TRACY, to coust. himself H. M., 100); 160 00
Gaines, Cong. ch. and so. 30 04
Livonia, 1st Presb. ch. and so. m. c. 21 17
Millville, Presb. church, 5 00
New York, Harlem Cong. ch. and so., coll. 175.96, m. c. 5.68, to const. SAMUEL A. HILLS, H. M.; a friend, 100; Rev. A. H. Bechthold, 5; 286 64
North Bergen, Rev. S. Carver, 10 00
Palmyra, Mrs. Horace Eaton, 5 00
Penn Yan, Charles C. Sheppard, to const. Rev. WILLIAM LAURIE, H. M. 250 00
Union Falls, James D. Duncan, 25 00
Wilmington, Cong. ch. and so. 2 00—953 36

NEW JERSEY.

Newark, Belleville Avenue Cong. ch. and so. 75 52
Orange Valley, Cong. ch. and so. m. c. 68 62—144 14

PENNSYLVANIA.

Attlehoro, W. T. Seal, 5 00
Farmington, Cong. ch. and so., to constitute Rev. JEREMIAH D. STEWART, H. M. 48 36
Philadelphia, Miss K. M. Linnard, 40 00—93 36
Legacies. — Thomas Hill, by John Edmands, 25 00

118 36

VIRGINIA.

Herndon, Cong. ch. and so.		1 45

OHIO.

Edinburg, Cong. ch. and so.	33 60	
Rootstown, 1st Cong. ch. and so.	12 00	
Sandusky, 1st Cong. ch. and so.	25 00	—70 60

ILLINOIS.

Aurora, 1st Cong. ch. and so. 149.70; New England Cong. ch. and so. 38;	187 70	
Brighton, Cong. ch., Granville F. Foster,	12 50	
Chicago, Park Cong. ch. and so., to const. Z. P. Lyman, H. M., 198.20; Lucien G. Yoe, 20; Prof. F. W. Fisk, 10;	228 20	
Dwight, 1st Cong. ch. and so.	12 15	
Griggsville, Cong. ch. and so.	25 00	
Quincy, 1st Union Cong. ch. and so.	72 65	
Richmond, R. R. Crosby,	1 00	
Roseville, Rev. A. L. Pennoyer and wife,	10 00	
———, a friend,	500 00	-1,049 20

MICHIGAN.

Frankfort, Cong. ch. and so. m. c.	5 23	
Penfield, Cong. ch. and so.	6 95	
Richland, 1st Presb. ch. m. c.	4 35	
Somerset, Cong. ch. and so.	12 00	
Springport and Tompkins, Presb. ch.	21 41	
St. Johns, Cong. ch. and so.	5 50	—55 44

MISSOURI.

Ozark, Cong. ch. and so.	2 00	
St. Louis, 1st Trin. ch. and so.	171 25	—173 25

MINNESOTA.

Minneapolis, Plymouth, ch. and so. m. c. 22.79; Vine st. Cong. ch. and so. 15.61;	38 40	
Owatonna, Cong. ch. and so.	7 50	
Quincy, Cong. ch. and so.	12 00	—57 90

IOWA.

Chester, Cong. ch. and so.	8 75	
Fairfax, Cong. ch. and so.	10 00	
Gilman, Cong. ch. and so. m. c.	1 62	
Lansing Ridge, Ger. Cong. ch. and so.	6 95	
Marshalltown, Cong. ch. and so.	9 90	
Stacyville, Cong. ch. and so.	33 75	—70 97

WISCONSIN.

Beaver Dam, 1st Presb. church,	13 00	
Beloit, College Miss'y Society,	5 00	
Bloomington, Cong. ch. and so., coll. 14, m. c. 6;	20 00	
Brooklyn, Cong. ch. and so.	7 00	
Boscobel, Moors Rice,	5 00	
Fond du Lac, Cong. ch. and so.	140 00	
Lodi, Presb. church, W. M.,	5 00	
West Salem, Cong. ch. and so.	29 00	
———, a friend, through Mrs. J. Porter, for China,	200 00	—424 00

CALIFORNIA

Oakland, 1st Cong. ch. and so. $100 gold,		112 75

FOREIGN LANDS AND MISSIONARY STATIONS.

SOUTH AFRICA.

Friends in Natal,	£1 12 6	
Amahlongwa, m. c.	6 0	
Amanzimtote, m. c., 6 months,	5 0 8	
Ifumi, m. c.	3 18 0	
Umvoti, m. c.	3 9 0	=£14 6 2=78 41

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

Cazenovia, N. Y., Presb. s. s., for pupil in Miss Payson's school, China,	40 00

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,288 27

1,328 27

MISSION SCHOOL ENTERPRISE

Maine. — Mechanic Falls, Abby L. and Archie Eveleth, 1; Evelyn B. Hall, 2;	3 00
New Hampshire.—Canterbury, Children, 20c.; Claremont, "Pennies for China," 5; New Boston, Presb. s. s., for teacher in India, 25; New Ipswich, Children's Fair, 2; Peterboro, Cong. s. s. 13.80;	46 00
Connecticut. — Green's Farms, Cong. s. s. 25; South Killingly, "Corn-money," 2;	27 00
New York. — Deposit, 1st Presb. Society,	16 63
Pennsylvania. — Blairsville, Colored s. s. 6.80; Farmington, Cong. s. s. 4.56;	11 36
Mississippi. — Columbus, a little boy,	1 00
Ohio. — Cleveland, Mrs. Elisha Taylor, 30; Westminster s. s. 30; for education of a Chinese boy; Oberlin, Ladies' Miss'y Society, for support of Ganka, at Samokov, 25; Portsmouth, 1st Presb. s. s. 185;	270 00
Illinois. — Concord, Cong. s. s., for scholar in India, 21; Granville, Cong. s. s. 4.30;	25 30
Michigan.—Springport and Tompkins, Presb. s. s.	18 00
Wisconsin. — Rosendale, Cong. s. s.	8 00
Dakota Territory.—Fort Sully, Louis Irvine and other children,	9 34
Turkey. — Erzroom, "Bobby,"	55 00
	490 63

Donations received in November,	$15,368 99
Legacies, " " "	2,059 90
	$17,428 89

Total, from Sept. 1st to Nov. 30th, 1872, $55,362 54

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Bangor, Hammond st. ch. and so.		31 08

NEW HAMPSHIRE.

Harrisville, Evan. Cong. ch. and so.	3 00	
Hollis, Cong. ch. and so.	7 65	—10 65

VERMONT.

Pittsford, Cong. ch. and so.	17 00	
West Randolph, Mrs. Stephen Whiting,	5 00	—22 00

MASSACHUSETTS.

Andover, Free ch. and so. 27.50; Rev. Joseph Kimball, 5;	32 50	
Ashby, 2d Cong. ch. and so.	8 50	
Boston, Mount Vernon ch. and so., add'l, 15; Union ch. and so. 14.10;	29 10	
Leicester, Cong. ch. and so.	26 57	
Lincoln, Cong. ch. and so.	20 42	
Longmeadow, Ladies' Benev. Society,	8 80	
Salem, South ch. and so., 78.04; Tabernacle ch. and so. 44.70;	122 74	
South Hadley Falls, Cong. ch. and so.	37 70	
Springfield, C. M.,	1,000 00	
Ware, East Cong. ch. and so.	78 69	
Westfield, 1st church,	49 52	
Westford, Union ch. and so.	2 00	
Wilmington, a friend,	10 00	
Winchester, 1st Cong. ch. and so.	186 70	
Worcester, Union ch. and so.	86 05	—1,699 29

RHODE ISLAND.

Providence, Free Cong. ch. and so.		25 00

CONNECTICUT.

Colchester, 1st Cong. s. s.	9 00	
Hartford, Center church,	202 75	—211 75

WISCONSIN.

———, a friend, through Mrs. J. Porter, for Spain,		200 00

Received in November,	$2,199 77

Total for Nominally Christian Lands, from Sept. 1st, to November 30th, 1872, $4,140 27

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